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CHRISTIANITY TODAY

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RUSSELL KIRK

The Church and the Holy Spirit

GLENN W. BARKER

Trends in Modern Methodism

R. P. MARSHALL

Has Anybody Seen 'Erape'?

THE EDITOR

EDITORIAL:

Taxation and the Churches

25c

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CONTENTS

THE COMMON HERITAGE OF AMERICA AND EUROPE 3
Russell Kirk

THE CHURCH AND THE HOLY SPIRIT 7
Glenn W. Barker

TRENDS IN MODERN METHODISM 9
R. P. Marshall

HAS ANYBODY SEEN 'ERAPE'? 13
The Editor

EUTYCHUS AND HIS KIN 16

A LAYMAN AND HIS FAITH 19

EDITORIALS 20
Taxation and the Churches

NEWS 25
Operation Auca: Four Years after Martyrdoms
NCC Missions Units in Joint Assembly

BOOKS IN REVIEW 33

REVIEW OF CURRENT RELIGIOUS THOUGHT 44

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THE COMMON HERITAGE *of America and Europe*

RUSSELL KIRK

"Western civilization," "North Atlantic community," "the unity of the free world"—such phrases are employed nowadays by our publicists and our politicians so frequently and loosely that, to a good many of us in America, the words have ceased to signify much. Yet the United States of America is engaged in a tremendous defense of an ancient culture in which our country participates. We sense that, in this time when the fountains of the great deep are broken up, we are resisting as best we can a barbarous force: the power of a totalitarianism which would put an end to our civilization. It is high time, I think, that we began to come to a better understanding of the cause which is ours.

Nearly a generation ago, in "The Revolt of the Masses," José Ortega y Gassett wrote that American civilization could not long survive any catastrophe to European society. Ortega was right. American culture, and the American civil social order, are derived from principles and establishments that arose in Europe. We are part of a great continuity and essence, bound up with an ancient culture. In conscience and in self-interest, we dare not abandon our fellow-sharers in that cultured inheritance.

THE CHRISTIAN RELIGION

The principal elements of this common patrimony of American and European civilization are the Christian faith, the Roman and medieval heritage of ordered liberty, and the great body of Western literature. It is a legacy of belief, not a legacy of blood. So far as race and nationality are concerned, the continuity between Europe and America is very confused and imperfect.

The most valuable thing in our common inheritance is the Christian religion. As one of the most perceptive of American philosophers and critics, Irving Babbitt, wrote more than two decades ago, economics moves upward into politics, politics into ethics, ethics into theology. This is no less true in the United States of America than in ancient Egypt or modern India. And the United States is a Christian nation, notwithstanding the opinion to the contrary expressed by Thomas Jefferson in his message to the Bey of Tunis. The church attendance figures seem to confirm this, in our time; but it is not the statistics which really signify. What matters, so far as the civil social order is concerned, is that the great majority of Americans voluntarily subscribe to the faith we call Christianity. In the things which most nearly concern the private life and the public good, they draw their moral and intellectual sustenance from the Old World. The prophets of Israel, the words of Christ and His disciples, the writings of the fathers of the Church, the treatises of the Schoolmen, the discourses of the great divines of Reformation and Counter-Reformation—these are the springs of American conviction on the most important of questions, as they are of European conviction. They underlie even the beliefs of those Americans and Europeans who deny the validity of Christianity.

In its immediate influence upon culture, perhaps the most important aspect of the genius of Christianity is its account of human personality: the doctrine of the immortal soul, the belief in the unique character of every human person, the concept of human dignity, the sanction for rights and duties, the obligation to exercise Christian charity, the insistence upon private responsibility. Both European and American civilization have been erected upon the foundation of the dignity of man—upon the assumption that man is made for eternity, and that he possesses dignity because he has some share in an order more than temporal and more than human.

Christianity has always been an immense moving force among Americans. The student who endeavors to ignore the role of Christianity in European and American culture is as foolish as a physician would be

. . . .

Russell Kirk is Editor of *Modern Age,* author of *The Conservative Mind* and *The American Cause,* and is known internationally as a lecturer. He is a direct descendent of Puritan ancestors who landed in 1623 in Massachusetts, and lives in Mecosta, Michigan, in a home built by his great-grandfather. He holds the B.A. from Michigan State College, M.A. from Duke University, and Litt.D. from St. Andrews. This essay is taken from a lecture series at Alabama College.

if he endeavored to ignore the patient's personality. Christianity, with its Judaic and Greek roots, is the core of our civilization—its vitality, indeed. Even the virulent totalist ideologies of our century are influenced by Christianity—inspired by a misunderstanding of Christian doctrines, or a reaction against Christian principles; hate it though they may, the ideologues cannot break altogether with the Christian religion.

LAW AND JUSTICE

The second article in our common patrimony is our theory and practice of ordered liberty: our system of law and politics. This is derived from Roman and from medieval Christian sources — and more remotely, through both the Roman and Christian traditions, from Greek philosophy. To the Roman and medieval ideas of justice, and to the Roman and medieval experience of society, there has been added a modern body of theory and experience—although too often we moderns, including the scholars among us, exaggerate the importance of "liberal" contributions of the eighteenth and nineteenth centuries, some of which latter contributions have not very stoutly withstood the severe tests of our twentieth-century time of troubles. The doctrines of natural law; the idea of a polity, a just and balanced commonwealth; the principle of a government of laws, not of men; the understanding that justice means "to each his own"; the whole complex of reverence for the reign of law—these passed directly from Europe into American theory and practice. Cicero, more than any other single figure, influenced the theory of both European and American politics—and through theory, our political institutions. The fact that Cicero is little read in our schools nowadays does not destroy the work his writings accomplished over the centuries.

To this general European heritage, the English added their common law and their prudent, prescriptive politics; and the English experience became directly part of the American social order. The founders of the American Republic, especially the lawyers and colonial representatives among them, took for granted this English pattern of politics, only modifying it slightly to suit the new nation—and even then modifying it not in favor of some newfangled obstract scheme, but rather on the model of the Roman Republic. So America has in common with Europe a coherent legacy of justice and order and freedom, a balancing of things public and things private, derived from Greek and Roman philosophy. Roman jurisprudence, Judaic moral law, and the Christian and medieval understanding of personal freedom and personal responsibility. The principle that power must be effectively counterbalanced and curbed and hedged, for instance, exists throughout Western Europe and America, however much it may be violated in practice from time to time. It has been so in America since the beginning of civilization in this continent.

A NOBLE LITERATURE

The third principle article in our common heritage is the body of literature of our European-American civilization. The great works of imagination and reason join us in an intellectual community. They, far more than the endeavors of the United Nations Organizations, transcend the barriers of nationalism. The philosophers and the poets of 3,000 years have formed the mind and the character of Americans as well as Europeans. The most influential of all books, of course, has been the Bible. Homer, Thucydides, Plato, Aristotle, Virgil, Cicero, Plutarch, Marcus Aurelius, St. Augustine, the Schoolmen, Dante, Erasmus, Shakespeare, Montaigne, Bossuet, Cervantes, Milton, Johnson, Goethe, Coleridge, and all the rest are the general property of civilized people in the West. The best of American letters is part and parcel of the achievement of European literature. Novelists like Hawthorne, and historians like Henry Adams, though possessing characteristics distinctly American, nevertheless stand in the grand tradition of our common Western literature.

CIVILIZATION IN DOUBT

In all essential respects, Europe and America have a common faith, a common history, a common system of law and politics, and a common body of great literature. They make one civilization. Until the terrible events of our own century, at least, a native of Romania and a resident of Alaska, let us say, had more in common than two Indian villagers—supposing one to be a Hindu and the other a Moslem—living within a few yards of each other. The general assumptions of the Romanian and the Alaskan concerning the nature of things, the character of man, and the principles of justice have been, in essence, much the same.

So it was in the Western world for some centuries: these cultural ties outlived dynasties, empires, and even philosophies, injured now and then by war or fanaticism, yet rising with renewed vigor after each period of violence. We cannot be confident, nevertheless, that our common civilization will endure forever. It is possible to exhaust moral and intellectual capital; a society that relies entirely upon its inheritance soon finds itself bankrupt. With civilization, as with the human body, conservation and renewal are possible only if there is healthful change regularly. It is by no means certain that our present common civilization is providing for its own future. We moderns pay a great deal of attention to material and technological means; we pay very little to theological, moral, and social ends, or to the cultural instruments by which any generation must fulfill its part in the contract of eternal society.

Twentieth century man, in Europe and in America, tends to be contemptuous of the past; but he contributes little enough of his own, except in applied science and technology, toward the preservation of culture, let alone its improvement.

Here, then, I venture some words of misgiving as to the future of our common inheritance of civilization. The facile optimism of the nineteenth and early twentieth centuries is much diminished in Europe and America nowadays; but this does not mean that naive notions of inevitable Progress have been replaced by much serious reflection on the problem of how to conserve and renew our common cultural patrimony. The present threat to our civilization comes as much from indifference, apathy, and selfishness as it does from the totalist powers; and pessimism for pessimism's sake is as bad as optimism for optimism's sake. It seems to me that there are grim symptoms discernible of an absolute decline of the higher culture in both America and Europe; and also symptoms of a decay of the ties that join together the civilizations of Europeans and Americans.

AMERICAN IDEALS

Although for a good while it has been the fashion of European intellectuals to sigh or snarl over the allegedly increasing barbarism of America, I doubt very much whether the decay of the higher culture is proceeding faster in America than in Europe; indeed, in a number of respects the contrary seems to be true. The average American workingman, for instance, has much more knowledge of, and respect for, religious teachings than has his English or French counterpart. The average American scholar is less liable to be swept away by ideology than is the European intellectual. The American people at large, in our time, are much more strongly attached to their inherited political institutions than are any other people in the world, even the English.

In any age, there are a good many people in rebellion against their cultural inheritance. In our time, the number of such persons has become alarming. A spirit of defiance or harsh criticism which may be healthful, when confined to a creative minority, can become perilous if it is taken up by a popular majority. To the people who rebel against their cultural inheritance, that legacy seems a burden, rather than a foundation. I doubt whether there are more of these rebels in America than elsewhere in the world; but cultural restoration, like charity, begins at home; and so I venture to touch here upon some signs of the American neglect of the common inheritance of civilization.

So far as our Christian heritage is concerned, there exists little danger that Christianity may cease to be popular in America. The peril, rather, is that Christianity may become altogether too popular for its own good. As Alexis de Tocqueville observed, there is a tendency in the American democracy to re-fashion religion on a "democratic" pattern—to deny all intermediary powers between God and man, and to emphasize the social virtues of religious faith at the expense of salvation through grace. Atheism, agnosticism, and anti-clericalism, even at the height of their nineteenth-century vogue, never exercised much real influence in America. These attitudes now are confined principally to eccentrics and to certain members of university and college faculties of the sort that the Irish call "sp'iled praists" and the Scots call "stickit ministers." And financially, at least, the American churches are in a healthy condition.

THE QUALITY OF FAITH

Yet the quality of American religious faith is another matter. Many of the clergy tend markedly toward a sentimental and humanitarian application of religious doctrines to the reform of society, at the expense of the supernatural element in religion and the personal element in morality. There also exists a tendency toward making the church into a club and a means of communal self-praise. Christian hope and Christian charity both suffer under this attitude. Yet a healthy reaction against this sentimental and convivial excess seems to have set in: there is a revival of orthodox theology and Christian discipline in the seminaries. America never will build her equivalent of the Gothic cathedrals of Europe, nor will the American churches ever be so much the center of all life as were the medieval churches. But Christian theology and Christian morals probably are not going to yield much more ground to twentieth-century indifference and apathy and vulgarization.

DECLINE OF LAW

As for our legacy of ordered liberty, however, I think there is cause for misgiving among us. I do not refer to the laments of the anti-anti-Communists, nor to certain foreign criticisms of American politics. Representative government and civil rights are in no really immediate danger. The disturbing symptoms which I have in mind are a growing disregard of the first principles of justice and jurisprudence, even among judges and lawyers; and the tendency toward concentration of power in Federal and state executive branches and bureaucracies.

The cause of this drift may be found, in part, in the gradual substitution of "practical" standards for the doctrines of natural law, in jurisprudence, and in political theory. Our schools of law, with few exceptions, have encouraged this tendency. We may yet see the triumph of what Professor Eric Voegelin calls "theoretical illiteracy." This affliction exists at every level of American society, and the ascendancy in this century of the bodies of doctrine called instrumentalism and positivism has something to do with the trouble. With this is joined a tendency of our jurists to substitute their own notions of social expediency for the reign of authority and precedent. Certain recent criticisms of Supreme Court decisions by Judge Learned Hand and Dr. Edwin S. Corwin describe this latter drift better than I could.

According to a lawyer-friend of mine, passion, prejudice, and private interest exert an increasing influence upon our courts. These are the consequences of theoretical illiteracy and lack of respect for precedent and tradition. This decay of understanding of the reign of law extends to obscure quarters. A university student of considerable natural intelligence recently inquired of me why all American checks and balances in politics were desirable. Why could we not simply train up an elite of governmental administrators, he asked, trust to their good-will and ability, and let them manage the concerns of the nation—diplomatic, domestic, and economic?

This growing naivete, which amounts to an ignorance of the essence of European and American political theory, too often is unchallenged by the pragmatic and technical approaches popular in many of our schools of public administration and governmental research at our universities. It also reflects a wondrous ignorance of human nature and statecraft. It is the attitude which the late Lord Percy of Newcastle called "totalist democracy"—a trust in an abstraction called The People combined with an unquestioning faith in The Expert. It amounts to the negation of many centuries of historical and political experience.

Our theoretical illiteracy in politics and jurisprudence, produced in part by the failure of twentieth-century American schooling, is paralleled by a decline of appreciation of humane letters. We have not succeeded in reversing this drift: not by the "Great Books" movement (which has serious faults of its own), not by the amorphous "survey of humanities" and "world literature" and "survey of civilization" courses in our colleges and universities.

DETERIORATION OF LEARNING

The study of great literature, in our Western culture, has aspired to an ethical end through an intellectual means. The improvement of the private human reason for the private person's own sake, and the incidental improvement of society thereby, was the object of the traditional literary disciplines. Both the aim and the discipline itself are badly neglected in twentieth-century America. An obsessive vocationalism has done mischief to the higher learning—and, for that matter, to secondary schooling; while the "Progressive" aims and methods injured in other ways the old disciplines. Such slogans as "education for living," "learning by doing," "schooling for social reconstruction," "life adjustment," and "schools to serve the community" have been employed for a generation as weapons against any genuine training of imagination and reason. Among the consequences has been the steady reduction of leadership—moral and intellectual talent—in America. The founders of the American Republic learned the first principles of human nature and society from the Bible, Cicero, Plutarch, and Shakespeare. But the present generation of school children is expected, instead, to "learn to live with all the world"—through a rash of scissors-and-paste "projects."

When poetry is replaced by "communications skills," and narrative history by doctrinaire social generalizations, the whole intricate inheritance of general culture is threatened. There are professors of education who seriously argue that no young person ought to read a book more than fifty years old. The imaginative and rational disciplines, so painfully created over centuries, can be immeasurably injured by a generation or two of neglect and contempt.

I repeat that these disquieting signs of the decay of our common culture are not peculiar to the United States. Despite our American liking for material change, we never have had much taste for novelty in morals, politics, and the fabric of civilization. An able Scottish editor writes to me that in his opinion—and he had traveled in this country—America still is characterized by vitality, diversity and simplicity of life. I think this is true, and that we need not despair for our culture.

CHANGE AND CONTINUITY

Yet we live in an age in which the expectation of change seems to be greater than the expectation of continuity. The patrimony of a civilization can be lost at the very moment of that civilization's material triumph. In any culture worthy of the name, men must be something better than the flies of a summer; generation must link with generation. Some men among us are doing whatever is in their power to preserve and reinvigorate our common heritage. This is not a work that can be accomplished through positive law or the creation of international commissions. Yet if a people forget the ashes of their fathers and the temples of their gods, the consequences soon will be felt in the laws and in international affairs. Without cultural community between America and Europe, there is little point in political alliance. If we have no real civilization, no enduring cultural bonds, to unite us against Soviet totalism, we may as well let the alleged Communist culture have its way with us. END

The Church and the Holy Spirit

GLENN W. BARKER

The redeemed community of the New Testament is dynamically related to that community of the Old. There can be no true understanding of the Church of the New Testament apart from the realization that the new community has a definite continuity with the past. It is more important, however, to recognize that the community of God was completely transformed by the coming of Christ. This was the decisive event of revelation which forever separated the new community from the old. In the words of Jesus, it was the new wine that could not be poured into old wineskins.

The transition between Israel and the Church had not been understood clearly by the disciples of Christ. The transformation which provided the living link between the promises of God and their fulfillment in the new community was effected by the coming of the Holy Spirit.

In order to develop a sufficient grasp of this situation, we might recapitulate the circumstances which led up to it. Only after much misunderstanding on their part had God been able to reveal to the disciples that the humble and lowly Jesus of Nazareth was the promised Messiah. So fixed had become the expectation of a mighty and exalted deliverer, and so persistent was the expectation for a terrestrial kingdom, that the passion and death of Christ actually served to shatter the initial faith of the disciples. Only the appearance of the risen Christ sufficed to restore their confidence. With the re-establishment of faith, the anticipation of an earthly theocracy became even stronger. The question of the disciples recorded in Acts 1:6, "Dost thou at this time restore the kingdom to Israel?" indicates this hope. The ascension, however, decreeing the end of the physical presence of Jesus, may have placed this whole expectation in doubt.

. . . .

During the Wheaton College centennial Oxford University Press on January 9 will publish *The Word for This Century* (Merrill C. Tenney, editor). It is refreshing, a century after its beginnings, to find a Christian college dedicated still to spiritual priorities that marked its founding, and gratifying to find its faculty and alumni distinguished still by their world witness to the faith of the Bible. Contributors include Dr. Kenneth S. Kantzer, on "The Authority of the Bible"; Dr. Stuart C. Hackett, on "The Person of Christ"; Dr. Carl F. H. Henry, on "Man's Dilemma: Sin"; Dr. T. Leonard Lewis, now deceased, on "Redemption by Christ"; Dr. Billy Graham, on "Christ in the Believer"; Dr. Glenn W. Barker, on "The Church of God"; President V. Raymond Edman, on "Christian Ethics"; and Dr. John F. Walvoord, on "The Hope of the World." CHRISTIANITY TODAY prints a portion of Dr. Barker's essay, simultaneously with the appearance of the centennial volume, by permission of the publishers.

FULFILLMENT OF PROMISE

The fulfillment of Christ's promise of the Holy Spirit provided the means for removing all this confusion. In the experience of Pentecost the disciples realized that they had been reconstituted as the redeemed community of promise. God had fulfilled the hope of Israel. Only because Jesus had been exalted at the right hand of the Father was he able to send forth the Spirit according to his own promise. Thus God declared by the resurrection and ascension that Jesus was both Lord and Christ, the Son of God with power (Acts 2:36; Rom. 1:4).

In the death and resurrection of Christ the remission of sins had been accomplished (Acts 2:36; 5:31). Salvation was now a reality (Acts 2:38); the New Covenant, the new theocracy foretold by Jeremiah and Joel, was now in full effect (Acts 2:16; 3:24). Realization of these facts brought decisive changes in the understanding of the disciples. One of these was the recognition that there were two advents between which intervened the time of the new community of the redeemed. The divine timetable now was made clear. First, there had been the time of the past age, the time of Israel. Next was the climactic revelation of God in the earthly ministry and passion of Jesus which culminated in the Resurrection. This introduced the present age—the messianic exaltation of Jesus who now reigns in heaven at God's right hand and on earth through his Spirit in the community of the redeemed. Finally there would be the restitution of all things when Jesus Christ would appear in his glory. All things would then become subject to him, and he would reign until every knee should bow and every tongue should confess him as Lord. Then would come the end when the kingdom of the Son would be delivered up to the Father.

Insofar as Christ was now seated victoriously at God's right hand, the decisive victory over sin and death had been won. Judgment now had passed into the hands of the Lord Christ. Henceforth the disciples would believe through him, pray through him, preach through him, live through him. Moreover, the presence of the Spirit gave assurance that Christ was himself present in the midst of his followers. "We know that he abideth in us, by the Spirit which he gave us" (I John 3:24; cf. I John 4:13). To the extent that he was present through his Holy Spirit the promises made to Israel of Old (Acts 2:39), to Abraham (Acts 3:25), to Moses (Acts 7:17), to David (Acts 13:33), and to all the prophets (Acts 10:43) were being fulfilled. The messianic community of the New Covenant was now in operation.

A REDEEMED COMMUNITY

The means of entrance into this community of the redeemed is the possession of the Holy Spirit. The believers on the day of Pentecost were all filled with the Spirit; there was no distinction between male and female, between young men or old, between slaves and freemen. Receiving the Spirit brings the assurance that sins have been forgiven and that salvation has been received. It is the inward reality which corresponds to the outer symbolism of baptism, and is the supreme proof of belonging to Christ (Rom. 8:9).

Though everyone receives the Holy Spirit individually, the fact still remains that the Spirit is in a unique sense the possession of the community. This fact differentiates the New Testament community from the Old, where the Spirit was bestowed only on particular individuals for specific occasions.

The essence of the existence of the Church is life in the Spirit. "The kingdom of God is not in word, but in power," Paul writes to the Corinthians (I Cor. 4:20). The preaching of the disciples is "not in persuasive words of wisdom but in demonstration of the Spirit and of power" (I Cor. 2:4). The Galatians' experience of the ministration of the Spirit in miracles and gifts (Gal. 3:5) led Paul to conclude: "Since we live in the Spirit, let us also walk in the Spirit" (Gal. 5:25). The Spirit empowers the Church (Acts 1, 2), accompanies the witness of the disciples (Acts 5:32), and directs their missionary work (Acts 8:29; 10:19, 20; 13:2; 16:6-8). The united possession of the Holy Spirit explains the "togetherness" which the Church experienced, the willingness to have all things in common, and the bond of fellowship which marked their gathering. They could not be other than one in the Lord.

The implications of this power of the Spirit are incalculable. The early Church possessed a dynamic directly from God which resulted in the conversion of souls, the opening of prison doors, the judgment of sin within the Church, the ability to withstand opposition and persecution; a dynamic, in short, which the gates of hell could not withstand. Sadly enough, this dynamic is missing in great measure from our churches today. As Brunner expresses it, "In any event, we ought to face the New Testament witness with sufficient candor to admit that in this 'pneuma,' which the *ekklesia* was conscious of possessing, there lie forces of an extra-rational kind which are mostly lacking among us Christians of today."

The Holy Spirit's relation to the Church was not simply an external power coming from without, "shaking" or filling the Church. The Spirit baptized every member of the Church, with the result that each one became specifically endowed or equipped to perform special service. As Paul states to the Corinthians: "To each one is given the manifestation of the Spirit to profit withal" (I Cor. 12:7); to one is given a "word of wisdom; and to another the word of knowledge . . . to another faith . . . to another prophecy . . . but all these worketh the one and the same Spirit, dividing to each one severally even as he will" (I Cor. 12:8-11). "But unto each one of us was the grace given according to the measure of the gift of Christ . . . for the perfecting of the saints, unto the work of ministering, unto the building up of the body of Christ" (Eph. 4:7-12).

The gifts of the Spirit are a direct challenge to the ecclesiastical temper of our day with its distinction between clergy and laity, as if the clergy possessed the gifts of God and the laity were dependent upon their administration of the gifts. Rather, all members in the same body, irrespective of what official capacity they may or may not be called to fill—all members are called to minister to the body "till we all attain unto the unity of the faith, and of the knowledge of the Son of God, unto a fullgrown man, unto the measure of the stature of the fullness of Christ" (Eph. 4:13). Through the recognition and exercise of these individual endowments, the human tendency toward separation within the body of Christ is overcome. Because each possesses a full share of the Holy Spirit, and because each in turn is directed by the Holy Spirit according to his apportionment, envy, malice, or jealousy need not and should not exist. He who has received the Holy Spirit will walk in the confidence of His love, will speak in love, and will submit to another for Christ's sake. Only where this mutual subordination exists, and where the church, in turn, is subject to Christ, can the Holy Spirit "fill" the church and make manifest the unity of the Body of Christ. END

WE QUOTE:

ECUMENICAL IDOLS: "The National Council is fast becoming Protestantism's Sacred Cow, and, in the minds of many, to attack it is close to blasphemy."—The Rev. THOMAS N. LEIBRAND, First United Presbyterian Church, Lexington, Ohio.

Trends in Modern Methodism

R. P. MARSHALL

Where is Methodism going? The writer does not really know where Methodism is bound. Like the mythical bird that flies backward, he only knows where he has been.

One might say that Methodism is going back to Wesley, for there are signs of renewed interest in its founder and increased emphasis upon doctrines that he taught. One might prophesy a great awakening among the Methodists, but so far evidences of such a development are slight. Many among us feel that our denomination may have gone so far along the road to liberalism that any movement now must be back to the fundamentals of our faith—or back to Christ. But others see Methodism beating a retreat from the evangelistic and theological renascence in favor of a new movement toward "liberalism." It is probable that most Methodist ministers and laymen, like their counterparts in other denominations, look for nothing more than a continuance of the "status quo" which, in the words of a country preacher, "is the Latin for the fix we is in."

With this disclaimer of superior insight and prophetic foresight, I shall say frankly what I think I see. But before we peer into the future, we must look at the past. I do not know for a certainty where Methodism is going, but I do know where she has been.

THE LIGHT OF HOPE

John Wesley had come into St. Paul's Cathedral of London a broken and a defeated man. He had failed as a missionary in far-off Georgia where he had gone as chaplain to the colonizer, General Oglethorpe. Despite education at Oxford and holy orders as a priest in the Church of England, and despite the fact that under his leadership young men of Oxford had founded the Holy Club in attempt to bring back primitive Christianity to a dying organization and had succeeded in making religion real to themselves and many others—he himself was not satisfied in his own soul.

He came in defeated but went out with the light of hope in his eyes, for in the words of the psalm, *De Profundis,* God had spoken to his heart on that day.

That was, I think, the beginning of the Methodist revival which resulted in a reformation in English morals and manners and a movement of vital religion which not only spread around the world as a denominational effort but influenced other Christian groups to an extent seldom realized. Today Baptists, Episcopalians, Presbyterians, and others are acknowledging their debt to this man and to the new understanding of evangelical religion and personal salvation which he taught.

Down the street from St. Paul's the little priest walked, praying in his heart for more light; and as he wandered he found himself led in the direction of Aldersgate street where a little group of German refugees were holding frequent prayer services. It was only a hall, not a church, although it belonged to the Established Church; and those who gathered there must have been Moravians, followers of Count Zinzendorf. There was no preacher and no choir—only a poor man whose name no one knows, who read to his friends Martin Luther's preface to the book of Romans in which the great Reformer described the change which took place in the hearts of those that truly trusted in Christ for salvation.

Wesley did not want to go there. He says that he went unwillingly, but he went nonetheless; and there the change took place in his own life which shook the world again even as it happened with the little priest of Wittenberg.

Later John Wesley wrote in his *Journal* that he had felt his heart strangely warmed. He described the meeting there in a few words:

"I felt," he said, "my heart strangely warmed. I felt I did trust in Christ, Christ alone, for salvation; and an assurance was given me that he had taken away *my* sins, even *mine,* and saved *me* from the law of sin and death."

Here, in these words, as he understood them, is the secret of Methodism—a personal faith in a personal Saviour. Here, too, is the Reformation basis of Methodist belief. The distinctive Methodist doctrine of the witness of the Spirit is the outgrowth of Wesley's experience, for he believed and taught that while experiences varied in different individuals it was always

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possible and desirable that each one should have a "know-so" religion based not upon feeling (as some of his followers later taught) but upon simple faith in Christ.

METHODIST ORGANIZATION

Fundamental to the understanding of modern American Methodism is a study of its organization, for Methodists have been leaders in that field. Wesley during his lifetime exercised autocratic control over his preachers, and modern Methodists are still the most supervised people outside the Roman Catholic church. We have no pope, no man who can control the church. Bishops supervise, energize, and seldom apologize; but they are controlled by the General Conference made up of elected representatives from the smaller units called Annual Conferences.

Where are we heading in this matter of organization? Like all denominations and all organizations today we are becoming more and more centralized and supervised. In some sections, bishops still exercise their right to make the appointments; and although they must consult with their assistants, or district superinendents, they can take any appointment into their own hands. In other sections, especially in the northern states, the bishops have largely delegated appointments to the superintendents, and these in turn have given more voice to representatives of the congregations. In some cases a congregation has demanded and obtained the man they wanted despite the disapproval of bishop and cabinet.

In the matter of appointments, Methodism is rapidly coming to consider the laity. As a usual thing, all ministerial appointments are discussed with the pastoral relations committees of the local churches, and wherever possible their wishes are respected. (However, as in other denominations it is impossible to give every church a young minister, married but with no children, who can sing like an angel, pray like Elijah, preach like Paul, and manage affairs of the church like a bishop.)

The future seems to hold promise of enlarging democracy in this regard, but such a development will cause more and more headaches and dissatisfaction on the part of congregations. Methodists have for more than a hundred years been accustomed to accepting whoever was sent and blaming the "system" when things went wrong.

INTERNAL PROBLEMS

The Methodist Church is composed of a union of three denominations, all springing from the original Methodist Episcopal Church founded in 1784. A split over the slavery question in 1844 gave rise to the Methodist Episcopal Church, South. Controversy over lay representation and the opposition of some to the episcopal system had already resulted in the formation of the Methodist Protestant Church.

In this union lay problems which have not been solved. The northern group (Methodist Episcopal Church) had held to a conception of the powers of the General Conference which were rejected by the southern church. In the North, the General Conference had the power of electing bishops and, if necessary, dismissing them for grave cause. In the South, the General Conference elected the bishops also, but these general superintendents were not controlled to such an extent by the General Conference. The philosophy of the North with regard to federal authority in the time of the Civil War still permeates the church in that section. Southern Methodists gave large authority to the General Conference; but when confronted by the question of whether that body was to be always and in every way superior to the Annual Conferences, they usually found it difficult to assent to such a proposition. In other words, the South, in church affairs as well as in politics, believed in "States' Rights."

The past few years have added to the tension between the groups, yet there is no tendency toward separation in the church, taken as a whole. Small groups of southern Methodists, largely laymen in Texas and Mississippi, are at present promoting a "secession" movement, but with little success. Most southern Methodists recognize the fact that the church has united three groups with slightly different theories of church government, and that the northern group cannot be expected to agree with them on matters such as integration and the jurisdictional system. Outvoted usually by the larger group, former southern Methodists and Methodist Protestants have been encouraged by the brotherly charity of northern Methodists who usually are willing to compromise.

JURISDICTIONAL SYSTEM

There is disagreement, confessedly, and it may reach the stage of argument at the next General Conference in Denver in 1960. Many northern Methodists are pressing for elimination of the Jurisdictional System introduced as a compromise measure at the time of union. This system divides the church into five geographical and one racial jurisdiction. Each jurisdiction elects bishops for its own section, but these are for the church as a whole and they may, under certain conditions, be allowed to cross jurisdictional boundaries. Many leaders of the former M. E. Church (northern) wish to abolish the entire jurisdictional system; some want only to do away with the Central Jurisdiction. Delegates from southern states are expected to insist upon retention of the entire system, but already, at the preceding General Conference in 1956, they had agreed to legislation making possible the abolition of the Central

Jurisdiction whenever all Conferences belonging to it had been absorbed into other jurisdictions. Undoubtedly, this agreement was gained because of the southern group's belief that such absorption would not be possible for many years.

Southerners point out that their opposition to abolishing the Central Jurisdiction stems from something more than a desire to keep Negro Methodists separate. They contend that doing away with the present system would completely abandon one of the principal bases of union, for the jurisdictional system was a part of the constitution of the united church. Methodists in the North, also thinking along traditional lines, see in the dividing of authority between General Conference and Jurisdictional Conferences the same problem which caused the Civil War. They favor strong central government in church as well as in State. Lack of understanding of the South's problems regarding race and political system is a danger to union, but there are indications of growing awareness and greater sympathy. Leaders in the North are really not unsympathetic toward the South, and no tension arises between sections in the church when they come together for their various meetings. Methodism bids fair to weather this small storm without damage.

THEOLOGICAL DEVELOPMENTS

Methodism has never been fond of theological controversy; troubles have stemmed generally from arguments about organization and polity. A few splits have occurred where there seemed to be an element of theological division, but on further analysis the quarrel has usually been over some question of authority. The Church of the Nazarene, one of the finest of the several small groups which went out from the parent body, based its opposition on the indifference of Methodist leaders toward what its adherents considered the distinctive Methodist doctrine of Perfect Love; but what actually caused the loss of many Methodist members was a feeling that the church was too autocratic in its actions.

The theology of Methodism can be found, in part at least, in Twenty-five Articles of Religion, taken and condensed from the Thirty-nine Articles of the Church of England. These articles are still printed in the *Discipline* and officially counted as binding upon Methodists. In practice, however, they have not been emphasized much though Methodists in general agree with them.

Modern Methodism is not the Methodism of yesterday. Where once it was made up of small groups of believers converted to a *way of life*, it is now largely composed of members who accept church membership as a *part of life*. Once Methodists were all first generation Christians, having found an experience of salvation which gave meaning to their nominal allegiance to the State Church. While thousands of other men in England loved the Church as an institution and gave lip service to its doctrines, Methodists found in those same doctrines a whole new concept of life and went out to tell the world of their discovery.

PERSONAL SALVATION

Early Methodism did not start out by formulating a creed. That had been done long before, and Wesley found no fault with the Articles of Religion of the Church of England. He saw no need for a new theology and always contended that he was only preaching what he had learned as a priest in that church. Thus no great amount of theological argument was stirred up by the Methodist movement, except in the matter of Arminianism versus Calvinism. By and large, Methodists were more concerned over personal salvation and evangelism than with the arguments of the theologians. Certainly they felt that they were on firm ground so far as orthodoxy was concerned, for they only proclaimed what they read in the Bible and found reflected in the Book of Common Prayer.

As in the past, Methodist ministers are seldom found among the great theologians, although some certainly are capable of clear thinking and writing on theological matters. The truth is that up to now we have been notorious for lack of interest in systematic theology. We have turned from thinking about faith to a consideration of how to make faith work in the world. In doing so, it may be argued, we have lost contact with the foundations of our faith and may be likened to the man who spends his days perfecting his gun and then finds that he has no ammunition.

SOCIAL SALVATION

Perhaps because of this lack of theological training and interest, Methodism so easily turned to schemes of world betterment and social uplift as a substitute for the declining evangelistic urge. During the twenties a large segment of the church held a confused faith in God and Christ, and turned to faith in social progress. We espoused the cause of prohibition with fervor and dedication; we accepted the idea that sin was tied up with poverty, and we believed that eradication of one would do away with the other. Liberalism became the shibboleth in some sections of the church; in others a conservatism was almost equally devoid of spiritual life. But Methodism weathered the storm of controversy over Modernism without any split in the ranks, possibly because of a lack of interest in theological controversy.

There is hope that the turning point has been reached, and that we are now beginning to understand that sound faith must be based on theology. There are signs of a new attitude toward theology on the part of our younger men, and Methodist seminaries are no longer primarily concerned with preaching methods and promotional schemes.

There is a growing disposition of young people to turn to theology for an explanation of the ills of the world. They are asking why the teaching of amelioration and social progress has not succeeded in abolishing sin and its effects—why all our efforts to make people better by law and prosperity have failed to give us a perfect world.

Where once rather formal programs of revivalism were a set part of Methodist life—with a "revival" every year in every church, no matter what the incentive or the outcome was—the emphasis now is upon a more positive evangelism which depends upon Christian witness in an effort to win people to Christ. Methodists have in large part supported the mass evangelistic crusades of Billy Graham despite past disillusionment with similar methods. Being pragmatists by nature, they are inclined to favor anything that will work.

A LITURGICAL REVIVAL?

If I were to say that a liturgical revival is underway in Methodism, I would be going too far. I say only that there are signs of it.

Methodism in America made up originally and by necessity a very informal church. This was not so in the days of Wesley in England, for Wesley used the Prayer Book, exalted the Sacraments, and had little patience with those who tried to get along without systematic forms of prayer and worship. He felt that he needed only to infuse a bit of divine fire into the bare bones of churchly ritual to make it live. But Methodists then were only a religious society within the Church of England. They depended upon its ministers for the Sacraments and carefully scheduled their services of prayer and preaching so as not to conflict with the Church.

THE TRADITIONAL ORDER

From these extra-liturgical services American Methodists took their pattern, for it fitted well the simple needs of the frontier. American Methodists deprived of the services of ordained clergymen and forced to rely upon local preachers, could not carry on the pattern of church life which was a part of life in England. Thus they got into the habit of making the Sunday morning service a simple hour of preaching and singing which, while undoubtedly acceptable to the Lord as true worship, lacked the elements of liturgical worship in the best sense. When this was formalized into a pattern and when the old time fire of evangelism had died down, little was left.

Modern Methodists are recovering the understanding of the centrality of worship and are making use of liturgical patterns which have been used in the Church since early times. A recent article in CHRISTIANITY TODAY called attention to the efforts of the Methodist Order of St. Luke in fostering a liturgical revival. As president of that Order since its founding, I am rather surprised at the attention it has received outside the denomination. Actually, it is not too well known among Methodists, although its membership includes many leaders in the church, and it has had some influence in a quiet way.

We are happy to see that Methodist churches are no longer being designed as mere preaching halls or places for social gatherings. They seldom resemble, as they once did, public libraries, court houses, or Mohammedan mosques; and inside it would be hard to tell the difference between them and the sanctuaries of the Lutherans and Episcopalians. The old prejudice against the wearing of clerical garb is passing away, and the gown has replaced the sport clothes as garb for Sunday morning ministries.

WESLEYAN SACRAMENTALISM

But all of this is merely superficial and has little bearing on the matter of liturgical worship. If there is no inner certainty and inner compulsion to preach the Gospel by word and deed, then the above is mere window trimming. Far more encouraging than the trend toward liturgical worship patterns and more beautiful churches is the growing awareness on the part of the clergy that there is something they can do *for* the people besides preach *at* them. Remembering the need for comfort and consolation, for strengthening and building believers in the faith, the minister is turning more and more to the Sacraments of the Church and considering himself in terms of priest as well as prophet. Along with the movement toward a Wesleyan type of sacramentalism (not sacramentarianism), he is feeling impelled toward evangelism of a new type, a giving of himself as servant to God and to the people, while still maintaining a confidence in the historical doctrines of the Church.

Methodism shows signs of becoming weary of the ever-increasing demands of organization and special programs. (We still have far too many ministers serving tables than serving the altar.) Methodists have become disillusioned with the promises of the Utopians, and are more and more convinced that they are workers together with God in telling the story of salvation, of seeing hearts transformed and lives amended through the power of the Gospel.

Still in danger of becoming more of an institution and less of a movement, Methodists nonetheless sense the life that is within the institution and blow upon the fire which once warmed them. Perhaps in time it will become again a mighty flame. END

Has Anybody Seen 'Erape'?

THE EDITOR

Part 1

If those invisible rebel spirits of the lower world should suddenly reorganize as socialist legions, and if one materialistic demon then were specially assigned to our world and charged to subvert the Christian churches, what strategy would he use? What ideas and ideals, what particular goals, would best advance his collectivistic cause?

Should this query seem amusing, perhaps even ludicrous, it need not therefore be irrelevant. A bit of disciplined imagination, in fact, may prove highly instructive in appraising Protestant social welfare programs.

A SPECTACLE OF LOVE

Let us call this particular demon *Erape* (a hybrid of *eros* and *agape*—a double dash of "love" as it were). Since *Erape* arrives as a spirit of love, anyone who dares to dispute his claims would face an immediate handicap of seeming to scorn love or to condone lovelessness. (Strategically, the *Erape*-label would excel *Agros* as a mark of identification, since [being three-fifths ag*ape*] it implies honor for the biblical view, although giving priority really [*Er*ape] to speculative traditions. Forwards or backwards, however, *Erape* spells socialism on the move.)

In courting Christians, *Erape*'s major obstacle would be their attachment to the notion that Christ's Church has been commissioned for a specific world task, evangelism and missions (Matt. 28:19, 20). This Christian preoccupation would be weakened, of course, could one discredit the Gospel as the message of "supernatural redemption from sin." With one eye on evolutionary theory, and the other closed to "salvation by atonement," liberal theologians professed to find in Jesus' teaching a "social" exposition of the kingdom of God. "Real core" Christianity was equated with the Master's teaching about "sacrifice," while the substitutionary quality of his life and death was obscured. The "good news" lost its ancient soul and from rational secularism gained a modern mascara. The churches were then easily drawn to a new world mission. But critical theories no longer convincingly effect a revision of Christian supernaturalism. The "social gospel" no longer sparkles with John Dewey's enthusiasm over the efficacy of environmental changes to remake human nature.

Since *Erape's* interest lies mainly in economic secularism, and not in redemptive religion, his influence would register most fully were the churches encouraged to separate their financial vision and investment from their spiritual mission—that is, were they no longer to identify their stewardship overtly nor symbolically with the divine revelation of redemption. Charity would then cease to be a *commentary* on the Gospel, since it would no longer reflect to others the believer's own unmerited participation in "the redemptive grace of God." Instead of its performance truly "in Christ's name," social welfare activity would then become simply an *appendage* to the Gospel. This ambiguous relation of charity with redemptive love (*agape*) would also weaken its connection with supernatural justice and justification. In short order, charity could thereafter gain a relatively independent status, and merely secular considerations could soon govern public welfare activities.

This separation could be furthered by arguing that modern life requires new economic principles not comprehended in biblical religion and that neither the temporal ethical rules nor permanent precepts of the Bible provide formulas appropriate to our modern economic situation. The Industrial Revolution (and especially automation), it might be held, has so changed modern conditions, that one can no longer expect from biblical ethics answers to contemporary social problems differing in *kind*. This emphasis even seems to take modern history "more seriously" than those who gauge the differences simply as a matter of "degree," and therefore hold that sociological changes, however extensive, do not contravene controlling biblical premises applicable still to the whole of life. The newer emphasis, that the Bible relates to only part of our social predicament, is soon combined with another: that failure to accept modern social theories in dealing with mass situations not only impairs the relevance of Christian ethics, but imperils the Christian religion itself!

Even after gaining a status independent of revealed theology and ethics, welfare work would nonetheless retain a modicum of Christian devotion because of the inherited and almost intuitive generosity of the Christian community. If enthusiasm flickers momentarily because the fires of religious particularism now burn low, the Church's enlarging participation in cooperative community programs of benevolence should soon revive the glow, until finally the Christian community experiences the warmth of a merely humanistic social vision. Mounting support for community chest and other civic programs might provide a psychological transition for the ultimate use of all church benevolences for general purposes. In the one world of "togetherness" Christian brotherhood will politely assume its place within the larger brotherhood of the human race without raising provocative and ungentlemanly distinctions.

REVISING THE CHURCH'S TASK

Sooner or later, however, the reaffirmation of evangelism, rather than of direct social change as the immediate responsibility of the Church, may stifle ecclesiastical enthusiasm. In order really to carry the day, *Erape* must therefore popularize the notion that secular welfare *rather than* spiritual regeneration is the very heartbeat of the Christian mission. This exchange of mission calls for more than merely altering the nature of Christian charity. It requires the substituted notion that the economic imbalances of society are inherently sinful, that it is wrong for one person to have less than another, and that it is wicked for some people to have more than others. Of course all people believe in *democracy;* hence, economic democracy! The thesis that Christian love requires the human leveling of material possessions therefore supplies *Erape*'s strategic propaganda weapon.

How may this economic doctrine be introduced most compellingly? By stressing that poverty is obviously an evil, and by citing cases of destitution that—in the *post*-Christian era—would stir even a pagan conscience. Next, churches are called to condemn, not only the misuse of riches and the exploitation and neglect of the poor, but the very idea of economic disproportion. The clergy are urged to badger the wealthy into sharing their possessions voluntarily with the poor, or to promote the multiplication of their tax burdens as a means of involuntary equalization.

To establish this economic mission as legitimate and as indispensable, a ringing appeal is made to the "social indignation" of the ancient prophets, and then—to vindicate the details—a further appeal is made to "modern social insights." The prophets assuredly were concerned about man's exploitation and neglect of the poor; they stressed that wealth is a divine entrustment to be responsibly used; they even implied God's special awareness of the needy (the rich so often think they are self-sufficient). The Old Testament clearly teaches love for neighbor, and Jesus lifted love for stranger, even for enemy, to new importance. There are prophetic warnings against plundering the poor (cf. Isa. 3:14, 15), apostolic judgments against the oppressive rich (cf. James 5:1-6), biblical denunciations of social injustice. And *although they nowhere espouse equalization of possessions, or community of property, as a divine ideal, the sacred writers are invoked propagandawise to provide leverage for modern redistribution of wealth.* A ministry to the poor that levels earthly riches, while neglecting the supernatural gifts of revealed religion is thereby advanced as a Christian economic duty.

WHAT OF THE HERITAGE?

Any attempt to vindicate the universal elimination of poverty as an authentic Christian mission indubitably faces troublesome obstacles in the biblical data. The first century Jew is not the problem; like some twentieth century Gentiles, he had become possession-minded, and interpreted personal poverty as implying God's rejection, and personal riches as implying God's special favor. Hence it seemed incredible to him that Jesus actually addressed "good news" to the poor. It would, of course, be easy for us, though unjustifiable, to distort Jesus' words, "The poor ye have always with you" (John 12:8), into a controlling principle to justify social indifference to material needs—although the statement indicates that poverty is part of the risk, if not of the structure, of our present state of life. Yet the Gospel was not essentially a message of economic readjustments. Jesus' own acts and deeds imply that *universal elimination of poverty is an objective extraneous to the Christian mission.*

For one thing, the disciples of Christ gained no reputation for handouts of their material belongings and redistribution of wealth. Jesus assuredly fed the five thousand, but he expressly repudiated the multitude's clamor for a bread-and-butter ruler. Instead, he identified himself as "the Living Bread," that is, as the Redeemer who assuages man's spiritual hunger. Nor do the Gospels depict Jesus as preoccupied with physical wants of the poor. He did, indeed, heal the sick and raise the dead—but only a few, comparatively speaking (cf. John 5:3,8), and these only in connection with forgiveness of sins. He gave alms to the needy, and that consistently—but it would be difficult even for many good Bible students to supply chapter and verse to support the fact. So unobtrusive were his gifts to the poor (he would instruct Judas on occasion to reach into the moneybag and contribute to some needy person) that the fact itself stands only in the shadows of the record. On one occasion, the disciples mistakenly think he is aiding the poor, and from this misreading of his intentions we learn of his custom (John 13:27-29). The sacred records reveal Jesus' almsgiving to the needy as voluntary and private, in contrast with that ostentatious almsgiving of the Pharisees condemned in his Sermon on the Mount (Matt. 6:1-4), and they simply leave us to infer that he made frequent distributions to the poor. Equally important, they nowhere erect the redistribution of wealth into a motif of Jesus' ministry.

To ground an "equalize the wealth program" in the example of the apostles is fully as difficult. The so-called "communist experiment" in Acts—apart from the fact of its failure—was voluntary. It sought to implement a spiritual ministry, not the universal leveling of individual belongings. Nowhere do the apostolic letters view equality of possessions as something non-Christians have a right to expect; nowhere do they enjoin Christians to demand from society the communizing of property. As the apostolic age opens, Peter, in the company of John the apostle of love, greets the long-crippled beggar seeking charity at the temple gate with these words: "Silver and gold have I none, but such as I have give I thee: in the name of Jesus of Nazareth rise up and walk" (Acts 3:6). Although the memory of Jesus' words, "It is more blessed to give than to receive" (Acts 20:35), rings fresh in their minds, the apostles nowhere recall any doctrine that riches are wicked and that elimination of economic inequalities is a primary, indispensable, or authentic task of the Church.

THE BIBLE AND ECONOMIC VICES

The Bible grades as *vices* all inordinate use of riches, exploitation of the poor, and indifference to destitution (privation which reduces men to hunger and beggary). But neither man's possession of wealth nor the predicament of poverty is viewed as intrinsically sinful. Doubtless many of the Church Fathers view riches with suspicion. They regard the wealthy as spiritually obliged to justify their use of their possessions, and they criticize luxury or extravagance beyond one's station in life. Although viewing the rich as under special moral and spiritual obligation, neither the Bible nor Christian tradition condemns riches as such, and neither supports equality of wealth or of income as an ethical ideal.

The fact, moreover, that Jesus Christ in his advent renounced "the riches of glory" voluntarily to become poor for our sakes held striking fascination for the Middle Ages. Instead of the modern notion that wealth is wicked, however, this great drama yielded the medieval discovery that poverty can mediate special spiritual values. The Church Fathers regarded poverty as within God's particular providence, as covered by special promises of divine solicitude, and as carrying both possibilities of eternal reward in the future (recall the Communist caricature of "pie in the sky") and of spiritual consolations and compensations in this present life. These spiritual rewards were not simply negative benefits—such as the poor man's freedom (alongside his exposure to the sin of covetousness which he shares with the wealthy) from the temptations peculiar to the rich (recall I Tim. 6:10 on the love of money, and the numerous passages on greed). Jesus' beatitudes, "*Blessed* are the poor . . . . *Blessed* are the poor in spirit," if not suggesting actual virtue in poverty, at least imply its contribution toward a virtuous attitude more difficult of attainment in the climate of abundance.

Modern churchmen may scorn the idea of "holy poverty in an opulent society," but the Middle Ages did not hold poverty in such contempt. Indeed, Christian leaders found spiritual value not simply in involuntary poverty, but even in voluntary poverty. Doubtless medieval ecclesiasticism carried its vindication of the propriety and spirituality of poverty to unjustifiable extremes, at times seeming to idealize poverty as a state, but it avoided the fallacious modern equation of poverty with sin.

This strangely unmodern view of poverty did not imply, however, that biblical religion regards the plight of the destitute with indifference nor that it silently condones the sins of the wealthy. Indebted to the biblical outlook, the Middle Ages came to view benevolences to the poor as a loan to the Lord. The rich, moreover, were obligated to justify spiritually, by way of accounting to the Lord, both their possessions and their use of wealth. The rich are stewards, guardians of God's wealth, especially in relation to the poor, particularly to brethren in Christ. While the Bible views poverty neither as a blessing nor an evil, it commends relief of poverty as a virtue, and deplores indifference to destitution as a vice.

MATERIALISM AND MODERN DISCONTENTS

Before the influence of Karl Marx and John Dewey, who shared the romantic notion that human nature can be intrinsically revised by environmental changes, the modern Christian movement reflected the traditional understanding of its mission in economic affairs. Universal removal of poverty was no announced objective of the corporate Church. The doctrine of redistribution of wealth as a social imperative was not part of the biblical heritage. Was not Job the richest man of his day? Although Eliphaz rebukes Job for economic injustices to others, none of his philosopher "friends" traces his affliction to a failure to level his wealth. Were not Abraham, Jacob, Solomon, and David wealthy, and does not the Scripture say that God loved them? Nor do the Christian writings advocate or look for the effectual elimination of poverty in the present course of history. In fact, poverty was not, as by Marx, regarded as immoral. The modern condemnation of riches and of poverty depends upon a prior assumption of an ideal equality of possessions which historic Christianity does not share. It is part and parcel of a philosophy of "equality of condition" that any sound Christian theology must recognize as working inevitably, through its radical alterations, a great injustice upon society. For the spiritual vision of righteousness and redemption sustained by the Christian religion, it substitutes the illusion of a terrestrial Utopia, (*Continued on page* 23)

EUTYCHUS and his kin

THROUGH THE LOOKING-GLASS

In Philadelphia a police magistrate sobers up his daily haul of drunks with a big mirror on the station house wall. They don't like what they see, and most of them are ready to take the pledge after one good look. If this mirror trick works, we can expect most of our metropolitan station houses to be renovated along the lines of the Hall of Mirrors at Versailles. Anything to cut down on the hordes of smashed, schnoggered inebriates who clutter the magistrate's blotter—more than 10,000 this year in the station which now has the mirror!

No doubt we will soon have some psychological studies on mirror therapy. Perhaps the psychoanalyst's couch might be equipped with a mirror on the ceiling. Short of Cinemascope, there is nothing like a mirror to see yourself as others see you.

There seems to be one difficulty, however. Long before the station house had a mirror, most of the bars were lined with them. Somehow the mirror seems to work better when a hangover has made a man more reflective. The behavior of certain Hollywood citizens who have a maximum installation of bedroom mirrors suggests that plate glass alone is not the answer. If Narcissus had been furnished with modern mirrors he might have perished of self-love on the spot. The daily mirror reveals one's least secret admirer.

There has been one substantial improvement on mirrors for spiritual therapy. The women who ministered at the door of the tent of meeting brought their brass mirrors to Moses, and he cast them into a laver, according to the pattern he received in the Mount. A mirror never flatters; a morning-after mirror may bring the truth of despair. But only a laver cleanses.

James exhorts us to look into the mirror of the Word, not as idle spectators, toying with a vanity glass, but as doers, obedient to the law of liberty. There is one mirror where a man may see himself as God sees him. The shock is greater than at the mirror in the station house. But God's mirror is a laver where his sin is cleansed and where the reflected image at last is like Christ. EUTYCHUS

CRITICS OF CRITICS

The article "Higher Critics and Forbidden Fruit" by Dr. Cyrus H. Gordon (Nov. 23 issue) was particularly stimulating. I was exposed to the JEDP biblical interpretation while in college where it was offered as the last word in biblical scholarship. I had misgivings about it then, for to my mind it destroyed the unity and authority of the Word. Dr. Gordon's article is packed with evidence that the JEDP hypothesis was wrong. It is good to know that the Bible, in the light of discoveries made in archaeology and "taken on its own terms," is coming to be viewed by more and more scholars as factual and authoritative.

Paul L. Salansky
United Presbyterian Church
Reinbeck, Iowa

The popularity and general acceptability of this hypothesis accounts for the fact that so many current books and commentaries in recent decades have been basically committed to this theory. . . . Too often the serious and intelligent student of Scripture has been disheartened by the ambiguity of so-called "scholarly" division of the Bible into JEDP documents. It is high time that the layman is made to realize that this theory is not the consensus of all Old Testament scholars.

Wheaton College Samuel J. Schultz
Wheaton, Ill.

Surely a timely article by Dr. Cyrus Gordon on the absurdity of the higher critical position. . . . Dr. Fritsch in the new *Layman's Bible Commentary* uses the JEDP junk, but soft-pedals it.

Bellaire, Tex. J. W. Talmage

Your editorial on "Isaac and Rebekah" is brilliant satire. And, Cyrus Gordon has spoken simply and well on "Higher Critics and Forbidden Fruit." The tragedy of it all is that these eminently sensible words on the integrity of Scripture had to come from the pen of an Orthodox Jew. We who name the name of Christ stand doubly condemned for our failure to speak with greater force in defense of his Word.

Nashville, Tenn. Belden Menkus

Your editorial "Isaac and Rebekah" . . . was satirical, and I suppose you meant for it to be. But I charge that you satirize a situation which in the main is not as you picture it.

Taylor, Neb. Eugene V. Smith

SOMETHING OF WORTH

Thank you for the . . . article by Bishop Dibelius (Nov. 9 issue). I am glad that you are broad enough to print anything worthy, even by the European President of the World Council.

Andrew W. Blackwood
Philadelphia, Pa.

CHRISTIANITY AND PSYCHE

I appreciated the emphasis in your issue of November 9th on relations between Christianity and psychiatry. Your editorial and the articles which appeared on the subject reflected a deep understanding of the importance of the field and the need of those of us in the ministry to understand the power of our deep emotional life to influence our spiritual life.

George C. Anderson
Director
Academy of Religion and Mental Health
New York, N. Y.

I am convinced by experience that psychiatric principles applied in pastoral counseling will be the most rewarding ministry for any preacher.

. . . Naive pastors who are confronted by a saved individual who cannot release his own creativity due to emotional conflict must rationalize the situation thusly: "The abundant life is a post-mortal-life promise." . . . Our most learned theologians could easily see that Jesus used counseling techniques in his very own person to person contacts. . . .

If the Gospel of most of our pastors is the all-sufficient panacea, and you really believe that, don't check your congregation to see how many have had and still are seeking psychiatric help; it'll destroy you. Why? The only answer you have left is that you have left out most of the Gospel!

Now I suggest that you take your pride and chuck it away. Destroy your self-image of the infallible pastor. Get yourself to some individual who will help you to know your per-

(*Cont'd on p. 24*)

Advertisement reprinted from TEACH Magazine

"OUR SUNDAY SCHOOL STARTED TO GROW, BUT I WAS CONCERNED."

by Milford Sholund

A young pastor, concerned with spiritual values amid Sunday School "activity," heard Miss Mears say, "I didn't closely grade pupils, God did." This is his story of the teaching principle that revolutionized his Sunday School.

Milford Sholund, a pastor for 15 years, was formerly Dean of Education, Trinity Seminary and Bible College. Other affiliations include: Member of the Board of the Evangelical Teaching Training Association, and Research Commission of the National Sunday School Association. He is presently Director of Biblical and Educational Research, Gospel Light Publications.

I shall never forget that crisp fall morning in 1935, when I opened the doors of my first little country church to start a new Sunday school. A grand total of eight students greeted me in the one room, run-down building that served as the church in that rural Washington state community.

I had just arrived and was to serve on a temporary basis until our denomination could find a more experienced man. I plunged into the work with enthusiasm. We went ahead with what we had. What else was there to do? I enlisted a few workers and started a clean up, fix up, paint up campaign.

Through that winter our church and Sunday school started to grow, but I was concerned. Though a determined effort was being made and activity was evident, I realized that our Sunday school was not organized according to any sort of plan that would assure us of spiritual results. Our teachers were willing, but inexperienced, and our curriculum was a nondescript hodge-podge of leftovers.

As the busy weeks flew by, I would use spare moments to think about a workable plan. I was sure we needed better methods to teach the truths of the Bible effectively in our tiny, unequipped Sunday school, which at times took on the confusing atmosphere of an Arabian market place.

Early that spring I learned that Miss Henrietta C. Mears and Miss Esther Ellinghusen, two successful, highly enthusiastic Christian education leaders from California, were making an extended tour of the Pacific Northwest. One of their workshops was to be held in a Portland, Oregon, church, and I decided to go to hear what they had to say. I knew nothing about their ideas, but thought, "If they are successful, they are probably worth hearing."

I was on hand for the workshop and sat listening to these two dynamic women unfold their plan for teaching the Bible on what they called the "closely-graded" principle.

They told how God had led them in the preparation of their own lesson materials that were directed at specific age groups which would normally be in certain grades in public school. Their plan was simple. A first grader could understand and appreciate instruction that was just for him. The same held true for the second grader, the third grader, and right on up the scale through high school.

I listened with great interest as these two women told how they had put the plan into operation in 1927 at their own church in Hollywood, California. At that time their Sunday school had 400 members. In just two years 4,200 students were enrolled in this same Sunday school!

As I listened, the idea appealed to me. It made sense, but still I was hesitant. These women came from a huge church. Could these same principles work in my little one-room country church with its dire lack of personnel and facilities?

Following the workshop, I expressed my doubts to Miss Mears and received this answer: "What is good for building a large Sunday school is good for making a small Sunday school bigger and better. I didn't closely grade pupils, God did. We must teach them the way He made them. Even with your little country school you have a responsibility to teach each person God's Word according to his ability to understand."

How would I get enough teachers? And what about classrooms?

"Trust God to provide teachers," was her answer, "and there are many ways to partition or divide a room. Why don't you give it a try?"

Give it a try I did. The very next Sunday the Sunday school in my little country church was closely-graded. I can see them yet: the first grade in the first row—one teacher, four pupils; the second grade in the second row – one teacher, six pupils; so it went – a class to a row with a teacher for each one.

Installing the closely-graded system meant, of course, that several more teachers were needed. Finding them was no simple matter. There were those who were willing, but lacking in confidence. Some were skeptical, and couldn't see the necessity for this "newfangled method."

Miss Mears' words still rang in my ears, however, and I gently but firmly went about convincing my people that the closely-graded principle would work, and that they could teach, if they would let the Lord use them.

With eager anticipation I started putting the closely-graded principle to work – including the special printed material, then being published under the name of Gospel Light Press.

From the very first I could see evidence of new interest and enthusiasm. Teachers would come to me and say, "My pupils love their lesson books. They act like the lessons were made just for them."

They were. The closely-graded principle was effectively built into each curriculum book. In no grade was this more evident than the first. The typical first grader is six years old. In the first grade he enjoys one of the most wonderful experiences of his life – learning to read. Our closely-graded Sunday school curriculum provided ample opportunity for the pupil to learn to read the Bible, as he was learning to read his public school reader.

The carefully prepared first grade lessons contained words familiar to the first grader, plus simple Bible words, such as *God, Jesus, Amen.* Also – and this was important – the size of the print was large, the same size as that in public school readers.

Our closely-graded curriculum progressed in a sound Biblical and educational manner with each grade. Second and third grade lessons grew progressively more challenging. The type got a little smaller each year, too, recognizing that the child in the early grades becomes more experienced in reading each year.

The more we used closely-graded materials and methods, the clearer the concept became. Other advantages were also soon evident. What Miss Mears had told me was proving true: that what was good for her large Sunday school was good for making my small one better – and *bigger.*

We now turned our attention to the area's many unchurched boys and girls (and adults) who we felt would enjoy

Continued on next page

studying the Word of God. Each teacher was made a superintendent of his class and was given the responsibility for building his or her group, as well as teaching it.

Reluctant and timid at first, our workers soon started warming to their task. They conducted visitation enthusiastically and consistently. Within a few weeks the Lord graciously increased our enrollment to over 200. Attendance stayed up too, because each "teacher-superintendent" was working to keep it that way.

Our tiny one-room building was bursting at the seams, but God was gracious again. We soon had closely-graded classes going in store buildings and private homes as our Sunday school continued to thrive.

My trial period at the little Washington church ended, but I stayed on for almost two years and then got a call to another church. In the following years I worked in many churches and a dozen other Sunday schools, always using the closely-graded method successfully.

In some churches which I served, it was not always easy to persuade the Sunday school workers that close grading was necessary, or even wise. Common reactions were, "Why go to all that trouble?" or "It isn't practical because you need so much more of everything."

I recall one Middle Western church in particular. Upon arriving I learned that the Sunday school used "departmental grading."

I examined the church's departmental grading set-up and soon saw that in comparison to close grading, it was only a partial educational process. Instead of designating grades, teachers, and curriculum especially for each grade, this departmentally organized Sunday school grouped children of different ages together in one class — with the same teacher and exactly the same lesson.

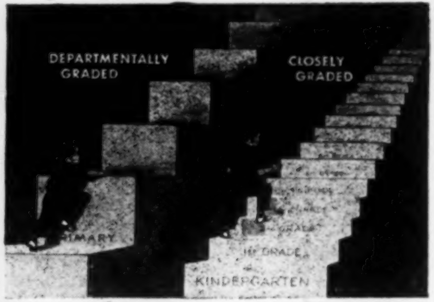
Remembering my little country church, I realized that behind this thinking was a lack of understanding of the reasons for teaching the Bible on a closely-graded basis, according to the changing needs and development of pupils of each age and grade.

In meetings with some of the superintendents and teachers I pointed out what happens when children of different ages, with varying degrees of maturity, learning and ability, all study the same lesson under the same teacher.

For an example I explained the departmental grading of their church's primary age youngsters who were in grades 1, 2 and 3. All three ages were studying the same lesson under the same teacher. The first graders were just learning to read. Some of the second graders and most of the third graders were accomplished readers and were anxious to be challenged.

It was evident that the older children would be bored with an easy approach that could accommodate the younger pupils. First graders, on the other hand, would not be reached by a third grade approach. Even second grade material could be difficult for them.

The junior high area was another good example of the deficiencies in departmental grading. Seventh, eighth, and ninth graders were all grouped in the same room, to study the same lesson under one teacher. Granted there were no serious differences in reading ability, but social-mental development from seventh to ninth grade was something else.



"Close grading means a student climbs steps of learning that are just right. He learns more and learns it better."

Seventh graders are in the first stages of adolescence. Girls are taller than boys. Boys' voices are squeaky and croaking. Seventh graders often have big ideas, but neither the experience or ability to keep up with more mature eighth and ninth graders. The three ages simply do not mix well.

After we discussed the disadvantages encountered in departmental grading, I explained the advantages enjoyed by a teacher who handles just one age on a closely-graded basis.

Teachers who work with the same age become much more accustomed to their actions, needs, and characteristics. If there are some superior pupils in the class, they can be given extra assignments, extra duties, etc., and be challenged in many ways. On the other hand, slower students can be given more attention by their teacher. A teacher handling one age and one grade has a singleness of purpose that actually helps him become more versatile and valuable.

Our Sunday school staff agreed to change to the closely-graded method and we soon saw that prayer, perseverance and hard work did not go unrewarded.

Today that same school is fully grown with not only a class for each age but *classes* for each age. *Each grade is now a department* in this Sunday school — the highest development of the closely-graded concept. Only a few years before, this Sunday school had reached around 100 in a community of 13,000. Now it reaches more than 400.

Through the years I have had the privilege of starting several churches and Sunday schools, and have served in struggling or in well-established pastorates. Often I have contemplated just why people want to teach in a Sunday school. Experience has led me to conclude that God calls Sunday school workers. He calls them to mold lives, to lead precious souls to Christ, to nurture them in the Christian life, to lead them in the paths of righteousness.

How can we best teach Johnny?

I am convinced that these goals can be reached most easily and effectively by using the closely-graded principle in teaching the Bible. Dealing with a child's rapid and fast changing development one year at a time simply makes sense. G. Campbell Morgan has written of close grading, "It is not the fad of a few fanatics. It is intelligent co-operation with God."

Co-operation with God. That is exactly what a certain lady meant on that spring day in 1936 when she told me, "I didn't closely grade them, God did." ●

FOR FREE USE in your church — The Sample Book Set lets you examine the Gospel Light LEARNING-LEVEL ® Bible lesson books for each grade in each department in your Sunday School. The colorful filmstrip "Johnny, Don't Do That" will inspire and inform Sunday School teachers.

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A LAYMAN *and his Faith*

WHAT AM I?

Introspection can become an unhealthy pastime, but true searching of the heart can bring great blessing.

The Psalmist says: "Search me, O God, and know my heart: try me, and know my thoughts: And see if there be any wicked way in me, and lead me in the way everlasting."

We ought to ask for and welcome the searching light of the Holy Spirit, and let him show us the many things in our hearts that find expression in our daily lives, yet are displeasing to our Lord.

¶ In the New Testament there are to be found four distinct groups of men to whom our Lord spoke clearly and forcefully and would speak today with equal concern.

We should search our own hearts looking for those things which destroy the joy of salvation or which stand between us and a clear witness to our faith. In this there is no thought of self-reformation. Rather it is a recognition of sin, regardless of the guise in which it may appear, and a submitting of oneself to the cleansing, forgiving, healing ministry of our risen **Lord.**

¶ *A Pagan?* We like to think of America as a "Christian" nation and of paganism as something far removed from our shores. But the influences of paganism are all around us, and we are confronted every day with the temptation to capitulate to a way of life from which God is excluded and in which are found the pagan gods of lust, greed, and materialism.

Indifference to the claims of Christ is a form of paganism. The putting first of secular interests is idolatry. The exclusion of the sovereign God from his rightful place in this world and in our personal lives depicts an ignorance and perversity probably more displeasing to God than the overt acts of those who have never come under the influence of the Gospel.

It is not for us to point the finger of scorn at twentieth century paganism. Rather we should look to see whether we are unwittingly living in ways or following standards other than those which honor Christ. Wherever we compromise beliefs or behavior in deference to the unbelieving world around us, we are in danger of being engulfed by a philosophy that is at enmity with our Lord.

¶ *Pharisee?* Some of us learn only too late that rigid orthodoxy does not make a Christian. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father, which is in heaven," is a verse we are inclined to think speaks of someone other than ourselves.

The strict religionists of Christ's day were the Pharisees, and to them he directed some of his most scathing words. These men knew the Law and were valiant to defend the letter of the Law and the man-made accretions and interpretations of the Torah. But they had missed entirely the spirit of divine revelation and had set themselves up as judges of righteousness, even to denouncing the righteous One himself.

Pharisaism is very much alive today, and any Christian with true convictions must guard against this spirit which denounces fellow Christians.

One does not move in theological circles for long before he discovers that criticism is a besetting sin of all too many. Some Christian becomes a leader, and immediately there are those who criticize him because of what he says, what he does not say, the company he keeps, his concern over some particular issue, and his lack of concern over another issue.

Pharisaism is pride and ignorance combined. It eats one's soul like a canker, and leads to unbelievable lengths in "defending the faith."

Whereas love is a characteristic of true Christianity, suspicion and hate go hand in hand with Pharisaism. It should be the prayer of every Christian that he be delivered from this evil spirit and filled with the Holy Spirit, from whom proceeds virtues that commend the Gospel we profess.

¶ *Sadducee?* Valiant defenders of the law of Moses, and repudiating the later traditions, these influential men were of the priestly class and have their counterparts today in those who rule out the miraculous or the supernatural, and look upon religion as something only for this world.

In this day of scientific emphasis we are constantly confronted by the claims of a form of religion which has lost its spiritual power. Religious leaders reject the idea that any true interpretation of nature, personality, history, or social relationships must be primarily spiritual. Spiritual reality is considered by many to be a delusion.

To the modern Sadducee the faith of a little child is credulity and the supernatural manifestations of the supernatural God are carried off to the laboratory for analysis and rejection.

While the Pharisee may be so obnoxious as to defeat his own purposes, the Sadducee is often attractive in person and so sophisticated in his approach that we have a secret urge to follow his ways and warm our hands at his intellectual fires.

Here again our task is not to denounce the Sadducee but to search or own hearts to see whether we too have been infected by cynicism which rules out as true anything that cannot be scientifically demonstrated.

¶ *Christian?* The seed in our Lord's parable fell on four kinds of soil, but only one kind was good and permanently productive.

A Christian is one who hears the Good News and with a willing heart accepts the person and work of the Son of God. Having taken then this vital step, he ought to *grow* not only in spiritual perception but also in likeness to the One who has redeemed him. This process of Christian development must increasingly show itself in righteous living and in effective witness to the new life that is ours.

We do not become mature Christians overnight. A new born babe is a real personality, but he is a babe. Growth and maturity come with nourishment, exercise, and time. So too we must grow both in faith and witness, and God has placed at our disposal the means of grace whereby this is accomplished.

As we ask ourselves the question, "Who am I?" we must fix our eyes on Christ and look at ourselves in the light of his beauty and perfection. Then in true humility we may ask for his help in our lives.

¶ Pagans, Pharisees, and Sadducees can all be very religious, but only those who believe in Christ and his redemptive work are Christians.

It is not our responsibility to place men in a particular category. That is God's business. The Apostle Paul admonished: "Who art thou that judgest another man's servant? to his own master he standeth or falleth."

Our responsibility is a personal one to our God. In the light of his revealed truth, "What am I"? L. Nelson Bell

TAXATION AND THE CHURCHES

In a recent issue of Christianity Today, Dr. Eugene Carson Blake warned the churches that exploitation of tax exemption may lead ultimately to "revolutionary expropriation of church properties." He proposed *1.* the repeal of exemptions which enable churches to engage tax-free in unrelated business activities and to compete unfairly with commercial firms; 2. voluntary contributions by the churches graduated annually from one per cent to 10 per cent of the estimated real estate tax on their properties, in order to share the public's tax burdens now often accelerated by extensive church property holdings.

The essay in Christianity Today was widely reported. *U.S. News and World Report* carried a full page summary; CBS echoed quotations nationwide on its network; AP's George Cornell featured the article in his weekly religion column, as did UPI's Louis Cassels; *The New York Times, Christian Science Monitor,* as well as other dailies, gave it extensive space; newspapers and religious magazines commented editorially, with *Christian Century* and *Church Management* carrying prompt endorsements of the proposal to tax the churches; and some leaders have already urged income tax authorities and also congressmen [the House Ways and Means Committee held a panel discussion December 15 to study tax exempt organizations engaged in unrelated trade or business] to press for revision and reform of the present exemptions.

It is appropriate to consider the comments of the Protestant clergy and lay leaders, among whom the issue of taxing the churches promised to be, as one observer put it wrongly enough, "as popular as mosquitoes in the tent."

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Virtually unanimous support crowned Dr. Blake's proposal for full taxation of profits from nonrelated business activities. Clergy and laity widely share the position that it is unfair to levy up to 52 per cent Federal corporate tax against business firms while competitive church-owned efforts are tax-exempt. Loyola University, New Orleans, operates a radio and television station at such tax advantage over commercial competitors. Some new churches are apparently being organized in California to exploit the prospect of tax exemption for unrelated business. In other places, business corporations have been turned over to church organizations with the apparent objective of evading Federal taxes. "In the name of charity, some churches use religion as a cloak for tax evasion," protests one reader. Another says indignantly: "There is a fraud in the church's acceptance of tax exemption when it makes profits at government expense."

Although some politicians will doubtless fear the political consequences of questioning religious exemptions at any level, the elimination of exemptions on income from business or trade unrelated to the essential mission of the Church will have the support of a virile Protestant conscience.

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In the matter of imposing real estate taxes on church properties, however, Protestant conviction is not so clearly formulated. Most correspondence to date supports the proposal, but pointed objections give some evidence of a stiffening opposition.

The supportive mail is specially heavy from the centers of aggressive Roman Catholic expansion. "If Boston churches paid taxes," wrote one observer, "the city would not be in a financial mess." Even some Roman Catholic laymen ventured disapproval of that church's land-grab practices. Although Dr. Blake's article did not single out Catholicism, but sketched the land exemption problem from a general religious standpoint, many clergymen reflected an enthusiasm for tax levies based on anti-Catholic feelings more than on views of Church and State. Stressing that Catholic excesses have made the problem serious, they see taxation as an economic weapon to retard and penalize Catholic expansion of realty holdings.

A "look down the years," they argue, shows the urgency of restricting church acquisition of tax-free property, lest ecclesiastical forces control the economy. In some large cities, church holdings for houses of worship, parochial schools, high schools, and colleges pre-empt all available sites. Examples of the commercial use of land presumably acquired for religious purposes are prevalent. The Los Angeles diocese of the Roman Catholic church has been negotiating a long-term multi-million dollar lease for three blocks of Wilshire Boulevard property once projected as a cathedral site. (A cardinal commented that the arrangement would provide enough money to run the parochial school program for years.) Not only do parochial schools occupy valuable city property tax-free, but in Pasadena, Texas, their "take" in Sunday night bingo games has run as high as $3,900. Monasteries hold hundreds of acres of land; in Techny, Illinois, a monastery with 400 acres operates a large greenhouse and florist business, a printing press, and other tax-free commercial activities.

Although indignation is turned especially toward the Catholic hierarchy, Protestants are also involved in similar land grabs, even if on a lesser scale. Some churches own much tenement property. Due to a tax policy realignment, Illinois Wesleyan University in 1959 sold to the Catholic Archdiocese of Chicago the $10 million Hollywood Roosevelt Hotel bought in 1954. Some townships in Delaware County, Pennsylvania, complain that the concentration of educational, religious, and charitable institutions imposes heavy burdens on the community. Some cities have given huge tracts of land to encourage regional location of a college or university; St. Petersburg, Florida, recently offered $120,000 worth of land to attract a Presbyterian college. (There is, however, a difference between public gift of land to an institution which will bring income to an area and exempting that institution from taxes on land it has bought.)

Anticlericalism in America, while not extensive, is due in part to this situation. Lay leaders are distrustful of the ambitions of church hierarchies. The church gains a wrong kind of power through vast property holdings, some complain; ownership of extensive properties cannot be isolated from social and political consequences. "Expropriation won't take 100 years," one layman warned, if ecclesiastical tax-exempt ambitions are encouraged by a Roman Catholic president. In Roman Catholic quarters, however, Dr. Blake's warning of "revolutionary expropriation" as an inevitable result of the present trend got icy reception. The *Denver Register* remarked that "such a statement would be expected from a Communist, but it is perturbing to read it from a national religious leader." A Catholic reader resented any proposal "putting God and our Saviour on a pay-as-you-go basis."

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The proposal of a voluntary "token tax contribution," in lieu of exemption, was virtually ignored, since readers sensed that the real issue is the legitimacy or illegitimacy of taxing churches. However pervasive the feeling that Roman Catholicism is the prime offender, and that an extension of the present situation may well result in chaos if not in actual expropriation, those favoring an imposition of real estate taxes appealed in many cases not simply to the principle of proportionate participation, but to another consideration, the implications of libertarian philosophy. It is more consistent with libertarian, in contrast with collectivist, views, they argue, to exclude the state from direct or indirect economic support of any religion, since the state sooner or later controls what it subsidizes or supports, and religion, enjoying state favors, runs the risk of ultimate reduction to the status of handmaiden of the state. Viewing tax exemption as a cash subsidy by the state, such critics warn that churches accepting it should not be surprised if in exchange the state sometime demands a degree of loyalty which may limit the church's independence.

Yet those favoring taxing church properties advocated, in many cases, far less than a complete surrender of the church's tax immunity. Some insisted that actual places of worship should be tax-free, but proposed taxing the holdings of church-related institutions (such as colleges and seminaries), and more marginally related efforts (such as publishing houses, pension boards, and so on). Some pointed out that on the same principle private colleges should be taxed (and one observer asked whether, in that event, state universities should be allowed to operate tax-free in unfair competition). Others argued that church properties, but not educational institutions, should be taxed, since the congregation is a source of income whereas educational institutions are an expense to the church. Churches already pay special improvement taxes. Church property exemptions were adopted, it is argued, when America was a rural society; congregational enjoyment of four or five acres did not then complicate the tax structure. A property tax exemption limited to $25,000 would stand as a barrier to abuses.

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Thus far, however, we have charted only one approach to the issue. Although almost unanimously supporting a tax on unrelated church business ventures, initial reaction also discloses some deep anxieties over proposals that taxes be levied on church properties. These apprehensions are not limited to Roman Catholics, Lutherans, and Baptists, who were catalogued in advance by some proponents of church taxation as "most likely to object." Some anxieties can be detected in almost every denomination. Opposition to taxing church properties rests on several considerations.

1. The trend toward statism already stifles voluntary and private effort. At a time when government has excessively widened its powers and functions, and is moving toward a monopolistic state and totalitarian structures, the extension of its power over the churches should be resisted. (The proposal by Dr. Blake, it should be recalled, was that churches pay a proportion voluntarily, to preclude ultimate payment by necessity. This proposal is rejected by critics as merely a "half way house" that legitimates an objectionable principle.) Taxation brings regulation: in Russia and East Germany the paper supply is allocated to "worthy" uses, and the church has a hard time publishing its materials.

2. The tax structure is already excessive and in relation to American tax policy the churches might rather be expected to raise the question of the limits of taxation than to clamor for an extension of it. "There is unjust taxation on private property now—and many inequities," writes one correspondent. "The power to tax is the power to destroy," and taxing the churches sooner or later will cripple their financial ability.

3. Those who view tax exemption as a subsidy err in ascribing unlimited powers of taxation to the state; religious exemptions are to be justified not by the favor of the state but by the limits of state powers. The alternate view weakens the doctrine of separation of Church and State.

4. If church properties are taxed, the process will not stop there. Private universities and colleges, philanthropic organizations and foundations, charity and welfare movements, hospitals and homes for the aged, would also come into purview. The Federal government is intruding itself more and more into educational and welfare structures, and already underwrites more research programs than private agencies. The outcome of such a process will be a secular economy with a state welfare ideology.

5. Church taxation would eliminate many struggling churches, especially independent works without access to funds from a central ecclesiastical agency, and ultimately destroy the small denominations. One observer stressed the fact that the suggestions for taxing churches arise not from small denominations, but within large denominations that stand to profit therefrom. Taxation would virtually suspend the expansion of Christianity upon established organizational structures. Even many larger churches will be driven from main corners of our large cities. The church with a Christian day school, or with a mortgage, or lacking funds to pay its pastor an adequate salary, will be crippled, and available missionary and benevolence funds reduced.

6. To favor taxation on churches as an anti-Romanist weapon is reactionary and self-defeating. With the growing political power of Romanism the danger exists that Protestants would be heavily taxed and Romish buildings taxed very lightly.

7. If anticlericalism is feared as a consequence of the wealth of the churches, the problem can be met in other ways than surrendering the right of tax exemption. One reader proposed that churchmen concerned about the problem might begin by giving away half of their own resources.

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Christianity Today thinks the objections are worthy of as much study as the arguments for taxing the churches. At the present stage, tax reforms are worthy of some support, particularly the elimination of exemptions on profits from unrelated business activities. Moreover, if Dr. Blake's essay has the effect of sensitizing conscience in respect to ecclesiastical land grabs, and provokes some authoritative studies that will place the facts objectively before the American public, irrespective of offending denominations or churches, his ecclesiastical balloon will have escaped preliminary puncture without prematurely prodding us along the precipitous road to state controls as the best way to curtail religious abuses. END

ROME AND LICENSE: AN EYE ON THE PRESS

The Vatican spoke last month on the subject of freedom of the press and stuttered in its speech. The Italian newspaper *La Stampa* and British press agency Reuters reported that Pope John XXIII told Italian jurists that "to protect morals from being poisoned," freedom of the press should be curbed. Sensing the implications of a blunt bid for censorship, the Vatican newspaper *L'Osservatore Romano* later editorialized that the Pope really sought limitations only "on license of the press."

One can understand the Vatican's distress over sexy posters and lurid reporting prevalent in the backyard of the Roman church. But no acute observer will lose sight of Rome's reliance on compulsion more than spiritual dedication for social change. Nor will he miss the hidden assumption that the Roman church is able infallibly to discriminate what poisons morality, a complaint under which Roman propagandists are not beyond subsuming non-Romanist religion.

Christianity Today can supply some curious examples of the way Rome's interest in a "free press" works out. When this magazine was established, its typographer was Walter F. McArdle Company of Washington, D. C., whose head is a distinguished Catholic layman. But this relationship was swiftly dissolved when National Catholic Welfare Conference threatened legal action against McCall Corporation, printers of Christianity Today, unless the magazine deleted a full page advertisement pertaining to conversion of Roman priests to Protestantism. National Catholic Welfare Conference had unethically learned its contents before Christianity Today had received its own proofs of the advertisement from the typographers. (Needless to say, Christianity Today refused to bow to NCWC pressures.)

Another Romish effort to subvert a free press may be cited. If readers will multiply it many times, they will glimpse something of Rome's pressures on American newspapers. One of Christianity Today's editors, Dr. James DeForest Murch, writes an independent column for the Saturday church page of the *Cincin-*

nati Enquirer. Recently he wrote of Spain's religious restrictions on Protestants. Three days before the column was to appear, National Catholic Welfare Conference knew its contents. Then, without consulting Dr. Murch, the Roman Catholic church editor, acting without proper authority from superiors, suppressed the article. When the fairminded *Enquirer* management learned the facts, the column was reinstated a week later and the article appeared unchanged.

YOUNG LIFE RECRUITING PROVOKES CONNECTICUT CLERGY

Five Connecticut ministers have issued a widely publicized "memorandum to the parents of our young people" warning against efforts of Young Life to recruit high school students. These ministers—liberal rather than evangelical in theological perspectives—depict Young Life as "fundamentally unsound and unhealthy," as "too narrow," and in emotional effect "eventually damaging" to young people. The statement bears the signatures of Congregational, Baptist, Protestant Episcopal, Methodist and Presbyterian clergymen from New Canaan, Conn., whose ministers of youth have had moderate success with teen-agers whereas Young Life has rallied students swiftly for evangelistic confrontation of their friends.

Young Life was founded in 1940 by a Dallas minister, the Rev. James C. Rayburn, with headquarters in Colorado Springs. Its 250 clubs gather some 13,000 teen-agers on any given week in off-campus homes throughout the U.S. to bear witness to Christ. In New England, where a staff worker has served about a year, four clubs attract about 200 students in all. Young Life sponsors disclaim launching any new movement, and they solicit no "members." They do insist, however, that Christian faith be personal and experiential.

Doubtless Young Life has made its quota of mistakes. Although encouraging teen-agers to attend the churches of their choice (some of its own leaders first became interested in church this way), now and then a volunteer worker ties its local efforts to a separatist chapel, or exclusively to some other church in the community. In one instance in Bridgeport, moreover, teenagers were apparently herded to one Sunday School to help win a national contest.

Nonetheless the New Canaan clergy criticize Young Life from a standpoint of pragmatic weakness, and pay unwitting tribute to its strength. The Christian Way is in fact much narrower than the broad runways of liberal thought. And while ecclesiology doubtless is one element in dispute, critics proclaiming that "the Church is mission" almost inevitably raise counterquestions when they ignore Young Life's authentic evangelistic concern to introduce teen-agers personally to Jesus Christ as Saviour and Lord. END

HAS ANYBODY SEEN 'ERAPE'?

(*Cont'd from p. 15*)

nourished by the dream of universal prosperity, and promoted by material means and earthly weapons. Seldom, if ever, is the warning of the Christian moralists heard that "the world is too much with us" and that, virtuous as it is to satisfy legitimate needs, it is also virtuous to reduce our wants. Equally, it betrays an unspiritual philosophy of possessions, one sure to arouse man's desire for material possessions by catering to the false notion that true happiness lies in a stipulated quantity of things. Contemporary American life, in which the scope of poverty is much reduced, bears full testimony by its personal discontents—its drunkards, divorcees, drug addicts, and neurotics—that plenty no less than poverty corrupts the spirit in the absence of a spiritual vision of life. In these dimensions, the prevalent philosophy of poverty serves to inflame the passions of avarice, and its implication that no life can be blessed in the absence of a proportionate share of this world's goods makes a basic concession to materialistic views of life.

Dr. Russell Kirk, editor of *Modern Age,* recently remarked—and with pointed relevance— that no era has held poverty in more contempt than ours, and that the twentieth century, having discarded the decency and respectability of poverty, has sought to abolish it. Needless to say, it has sought to abolish wealth also. Both "leveling" movements—although sometimes piously promoted under the canopy of "Christian social ethics"—may well prove destructive of Christian charity also.

CHRISTIANITY AND CHARITY

Does Christian charity then idealize poverty, and does it then regard human suffering and pain with indifference? The total impact of Christian humanitarianism through two thousand years condemns the thought. From the beginning the Christian churches have distributed material alms as a function of the churches, and devout leaders in all ages have emphasized that not only do the needy suffer, but the Church herself declines spiritually whenever this responsibility is neglected. Whoever would impugn Christian missions and extol Communist revolution is blind to the past history of the West and to the signs of our age. If anything characterizes Christianity but not communism, as Evangelist Bob Pierce often reminds Christians throughout the Orient, it is *compassion.* In the Western world today, welfare work is carried on in larger proportion than in any earlier age; in a sense, ours is the century of philanthropy. Whatever may be said of the method and motive of modern almsgiving, there can be little doubt but that its historic inspiration and impetus have come mainly through the evangelical Christian religion. [TO BE CONTINUED]

EUTYCHUS

(*Cont'd from p. 16*) sonality structure. Study, restudy, think and apply knowledge more than you ever have before—and if you are man enough and intelligent enough, you might someday make a pastoral counselor.
Morrison, Ill. Nathan Althoff

May I issue a strong warning . . . advising against the sending of any Christian to a psychiatrist or psychoanalyst? It is most important that further "rape of the mind" be prevented. . . . May I stress the importance of procuring and distributing copies of a brochure entitled *Brainwashing* (write Kenneth Goff, Box 116, Englewood, Colorado). This booklet gives in detail the horrible lectures of the late Beria, former Secret Police head among the Soviets. What they said they would do, they have done, right here in America, to an alarming extent. Inform yourselves of the way the Communists have infiltrated through the channels of psychiatry, social-work, law, and teaching. The deliberate, calculating methods used I know to be all too real. I have been victimized by these people, and I know what we are up against. Urge your membership to look to Jesus for Divine Healing. . . . The "psycho-political operatives" were especially instructed to work against all faith healers. I see no reason why the children of God should endure further persecution at the hands of Communists in this country. . . .
Portland, Ore. Lillian A. Peterson

CONVERSATION INVITED

I am presently making a study regarding the needs in the area of training mentally retarded children on a custodial basis, and am greatly interested in hearing from parents and others interested in this field. Thomas G. Atkinson
Saint Andrew's United Presbyterian
11401 East 47th St.
Kansas City, Mo.

HEIRS OF THE REFORMATION

I have been much impressed by articles in the issue of October 26. I especially am pleased with three articles, "American Protestantism: Does It Speak to the Nation?", "The Essence of the Church," and your editorial on "The Sons of the Reformation."
Columbia, S. C. W. H. Greever

I especially appreciated your emphasis ("The Sons of the Reformation") on the fact that evangelicals rather than liberals or the neo-orthodox are the true heirs of the Reformation. Your pointing up so clearly the differences which Protestants have with Roman Catholics as well as what they have in common was most helpful.
Wheaton College Earle E. Cairns
Wheaton, Ill.

BOVINE BEWILDERMENT

Page 22 in your Oct. 26 number says Boniface VII issued a bull "Unum Sanctum." It should of course be Boniface VIII and Unam Sanctam. This is a bad bull indeed! (Strange, but a papal bull is feminine!)
Minneapolis, Minn. Paul H. Roth

A good Catholic is under the leadership of the *priest,* and a good priest is under the leadership of the *cardinal,* and a good cardinal is under the leadership of the *pope* and his influence.

Now the great question is, does this country want to come under the leadership of *Rome*? If [folk] are not loyal to their church and its doctrine, do we want [them] . . . in office? How can they be true to Rome and Washington at the same time?
Andes, N. Y. J. D. Frisbee

ANYWAY, NO LITIGATION

In reply to Eugene Ivy (Eutychus, Oct. 26 issue):

I started with anticipation
Reading through your dissertation
On Martin Luther's separation
From the Roman situation.
But I must say in consternation,
Without a bit of hesitation,
There is no consubstantiation
Stemming from the Reformation.
You have roused my irritation
With your trite elucidation
On "days of church consolidation,"
And "worthies of the Reformation."
I feel that you have separation
Of the mind, and dissipation
Of your supposéd education.
Yours, with infuriation,
William J. Mould
St. Paul's Evangelical Lutheran Church
Mt. Pleasant, S. C.

READY TO LIVE

In the October 12th issue . . . 25 scholars' views of the most vital issues of the day are presented. I am not a scholar, but when I read the different views, I tried to express my own view in a few words —and here it is: What this world needs more than anything else is saints—great Christians filled with God's Holy Spirit —men and women who are obeying God's command—men on fire for Christ and his cause, ready to live for him who died for us. What we do not need is more theological champions — but men and women with eternity in view—saturated with the glory of another world —reflecting to a dying world that love that offered itself for us on Calvary's cross.
Andover, Mass. John Bolten, Sr.

FILM EVANGELISM

I just finished reading with a great deal of interest the editorial on page 20 (Oct. 12 issue). Dr. Smith . . . does not go far enough in covering the agencies which are furthering the Gospel. Naturally, we refer to his complete omission of films—especially evangelistic films. . . . We consistently have 400 to 500 *recorded* decisions for Christ each and every month of the year as a result of showing our films. Brunson Motley
World Wide Pictures
Hollywood, Calif.

NONPROFIT, NONCOMMERCIAL

Some may understand from your "Protestant Panorama" (September 28 issue) that Union Seminary anticipates operating a commercial broadcasting station. . . . The Seminary has no intention of operating its radio station on anything other than a nonprofit, noncommercial educational basis. The facts are that a $9,000.00 antenna given our station by Richmond Radio Station WRNL, will not operate in the educational part of the FM band. In order to use it, it was necessary for us to request of the FCC a frequency allocation in that part of the FM band that carries with it the right to operate commercially. However, we have never considered exercising that right, and to the best of my knowledge, shall not consider it.
Robert W. Kirkpatrick
Union Theological Seminary
Richmond, Va.

IT'S AN IDEA

Now that the TV morals are under fire, would some move to drive beer and cigarette advertisers off TV be in order? Maybe Christianity Today might lead a movement to get evangelical pastors to circulate protest petitions in their congregations. The undersigned would affirm that they would not listen to any program sponsored by beer or cigarette advertisers. Maybe other evangelical denominational and interdenominational publications will help promote it.
Faris D. Whitesell
Northern Baptist Theologcial Seminary
Chicago, Ill.

Operation Auca: Four Years after Martyrdoms

Four years ago this week the world learned of the slaying of five young American missionary men at the hands of lance-bearing Auca Indians in the jungles of eastern Ecuador. The job of taking the Gospel to this Stone Age tribe was subsequently assumed by the widow of one of the victims and the sister of another. Now the widow, Mrs. Elisabeth Elliot, is back in the United States for a time. She agreed to help bring CHRISTIANITY TODAY *readers up-to-date on Auca developments by granting an exclusive interview which gave rise to the following account:*

CHRISTIANITY TODAY NEWS

At an ocean-side apartment in Ventnor, New Jersey, Mrs. Elliot is readying her third book. On a table lay typewriter, notes, and a tiny, German-made tape recorder which has weathered a year in Auca jungles.

Darting about is daughter Valerie, who will be five in February. Facial features of the golden-haired youngster are strikingly similar to the handsome figure whose picture is propped up on an end table. Valerie does not remember her father. She was only 10 months old when he died.

In her current role as both missionary and writer, Mrs. Elliot in a sense perpetuates the career pattern of her distinguished father, Dr. Philip E. Howard, president and editor of *The Sunday School Times*. She was born in 1926 in Brussels, where the Howard family worked for five years as missionaries under the Belgian Gospel Mission. Howard subsequently moved his family to Philadelphia where he took up the editorial work with the *Times*.

Mrs. Elliot traces her conversion to early childhood. She made her first public confession of faith at the age of 10 during a meeting conducted by Dr. Irwin A. Moon, a science lecturer from Moody Bible Institute. Through her late teens she had planned to be a surgeon. Not until she enrolled in Wheaton (Illinois) College did the call come for foreign missionary service. And it was while at Wheaton that Betty Howard met Jim Elliot. Both were Greek majors. She was known as a no-nonsense type with marked abilities as a debater and writer for student publications. He was one of the most popular men on campus.

Jim was graduated a year after Betty and their romance blossomed anew when they met again in South America, where both had gone independently as missionaries. She, in the meantime, had taken additional linguistic study with Wycliffe Bible Translators. Both had attended Plymouth Brethren assemblies.

After a nine-month engagement, the couple were married in Quito in the civil ceremony required by law. Then, together, they set out for the forbidding Ecuadorian interior and the work among Quechua Indians.

Elliot first learned of the Aucas from David Cooper, another independent U. S. missionary who had ventured downriver while serving as guide for a Swedish explorer some years before. The expedition had been turned back by Auca spears, though no one was injured. (Cooper, Mrs. Elliot now explains, strangely enough became the first white man ever to make friendly contact with the Aucas when several weeks ago he paid a visit to the tribe during a trip through the area.)

Mrs. Elliot has recorded the now-famous Auca martyrdoms in *Through Gates of Splendor* and *Shadow of the Almighty*, a biography of her husband. Royalties of the first book are channeled into the Auca Foundation, set up and administered by the five widows for the education of their children. At the time of the slayings Mrs. Elliot says she found comfort in such verses as Isaiah 43:2:

When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee . . . ."

Had she ever had any premonition of the events that were to transpire?

"I often thought I was going to lose my husband," she recalls. At their last parting, she says, she wondered if she would ever see him again. They had talked just before he left as to what she would do if he should not return.

That was in January, 1956. In the months that followed Mrs. Elliot and Miss Rachel Saint, a sister of one of those killed, continued missionary work, Mrs. Elliot with Quechuas at a site several days by trail from Auca territory. Their only link with Auca culture was Dayuma, a young woman who had fled the tribe years before to live with white missionaries. Dayuma, by then a believing Christian, helped with the language.

In November, 1957, Mrs. Elliot hurried to a neighboring river settlement upon hearing that two more Auca women had left their tribe. She spent the next 10 months with them, seeking to learn the Auca tongue.

Then Dayuma and the two other Auca women — Mintaka and Minkamu — decided to return to their native tribe. They were gone for three weeks. Upon their return to the mission compound they brought along seven other Aucas, plus a tribal invitation to the missionary women!

Mrs. Elliot and Miss Saint lost no time in taking up the unprecedented bid. But Mrs. Elliot concedes that her "biggest test of faith" was in taking little Valerie along. The hazards of the jungle were only too evident and she had to face the possibility that the Aucas might choose to carry off the youngster. She says she appreciated the kind warnings of fellow Christians, but felt that "as long as this is what the Lord requires of me, than all else is irrelevant."

The trip into Auca-land took two and a half days by canoe and trail. The party arrived on the afternoon of October 8, 1958—Jim's birthday and the day which would have (*Cont'd on page 32*)

Five Opinions

The U. S. Supreme Court issued five separate opinions last month in reversing the conviction of a bookseller on grounds that a Los Angeles ordinance forbidding sale and possession of obscene books is too strict.

Justice William J. Brennan, Jr., speaking for the court, said that a bookseller may not be convicted unless it is proved that he knew the book to be of questionable content. It is unreasonable, the Justice added, to expect that he will read every book he offers for sale.

Justices Felix Frankfurter, William O. Douglas, and Hugo L. Black issued differing opinions, concurring only in the result, and Justice John Marshall Harlan issued an opinion concurring in part and dissenting in part. Despite the differing arguments, the court's action was unanimous. Brennan's views were supported by Chief Justice Earl Warren and Justices Charles Evans Whittaker, Tom C. Clark, and Potter Stewart.

The decision struck down the conviction of Eleazar Smith, proprietor of a Los Angeles book shop, who had been convicted and sentenced to 30 days in jail for offering for sale a book, *Sweeter Than Life* (by Mark Tyron), which deals with female sexual deviation. The book was displayed on a table over which a sign was hung declaring that "only persons 21 years of age and over may handle books on this table." The Los Angeles judge held that this indicated that Smith was aware of the objectionable contents of the book.

Excusing Objectors

A new law in Pennsylvania provides that children whose parents object to mandatory Bible reading in the public schools may be excused from taking part.

The issue of mandatory Bible reading may land before the U. S. Supreme Court in a case originated by parents of children in Abington Township, Pennsylvania, public schools. Lower courts have held the mandatory Bible-reading law to be unconstitutional.

Polygamy Problem

Residents of Bountiful, Utah, seek to check polygamy with a newly-organized citizens' league. The Mormon church long ago denounced polygamy, but certain sects of Mormon origin still believe in plural marriage. Some estimates show as many as 10,000 polygamists in Utah, Arizona, and Idaho. The new league hopes to enlist the help of civic, church and educational groups.

PROTESTANT PANORAMA

- The Joint Commission on Lutheran Unity, which represents four merging Lutheran bodies, says the resulting new group will be called the "Lutheran Evangelical Church in America." With a membership of some 3,000,000, the merged church would thus become the sixth largest U. S. Protestant denomination.

- Dr. Willard Uphaus, pacifist and Methodist local preacher, was jailed last month following his defiance of a court order that he release a guest list of the World Fellowship, Inc., summer camp at Conway, New Hampshire. The state wants the list in connection with an investigation of subversives.

- What was said to be the first missionary conference in the history of the Southern Presbyterian Synod of Virginia was held in November in three cooperating churches: First Church of Portsmouth, Coleman Place Church of Norfolk, and First Church of Hampton. Gladys Aylward was a featured speaker.

- Belmont College, newest senior college of the Tennessee Baptist Convention, was told last month of its official accreditation by the Southern Association of Colleges and Secondary Schools.

- The Lutheran World Federation plans to speed up work on a 50,000-watt radio station in Ethiopia following the granting of a government franchise.

- The Church of the Nazarene organized 159 new churches during 1959, or an average of three a week.

- A total of 11,246 persons made commitments to rededicate themselves to Christ during a two-month Methodist "Mission to America" led by nine Christians of other lands, according to the Methodist Church's office of information in Nashville.

- Dr. Lloyd Allan Peterson, a Presbyterian minister, was credited with breaking a stalemate in negotiations last month between union and management at a strikebound meat-packing plant in Albert Lea, Minnesota.

- The Rev. William H. Fitzjohn, ordained minister of the Evangelical United Brethren Church and a graduate of Lincoln University in Oxford, Pennsylvania, is the first diplomatic representative to the United States of the British colony of Sierra Leone.

- *The King's Business*, official publication of the Bible Institute of Los Angeles, marks its 50th year of publication with a special January issue.

- Construction is underway on a new plant for the Presbyterian Bible School in Chupei, Formosa.

- Conservative Baptists, whose most fruitful missionary work has been in the Belgian Congo, are concerned over the effect of recent riots there.

- The Southern Baptist Theological Seminary at Louisville is selling an estate now used as the president's home to the Louisville Presbyterian Theological seminary.

- Charges of vice by a group of Protestant clergymen in Wheeling, West Virginia, prompted the county prosecutor to set up a team of investigators to launch a special probe.

- A new rehabilitation home for alcoholics will be opened in Dallas next month under auspices of the city's Protestant Episcopal Diocese.

- Almost 71 cents out of the taxpayer's dollar will go for military preparation or toward the cost of past conflicts, according to a report from the Friends Committee on National Legislation which has headquarters in Washington. The committee made public the report after an analysis of funds voted by the last session of Congress.

- Cooperative Mennonite programs of missions, relief and education for 1960 were outlined by the Council of Boards of the General Conference Mennonite Church at a five-day annual meeting last month.

- The World Council of Churches' Faith and Order Commission is sponsoring a "Week of Prayer for Christian Unity" January 18-25.

Report from Cuba

Presbyterian Moderator Arthur L. Miller declared support of Cuba's revolution and its program of land reform after a 10-day visit to the island last month.

"If it is necessary, I shall call on President Eisenhower to tell him the truth about Cuba and its revolution," said Miller.

The presiding officer of the United Presbyterian Church in the U. S. A. declared that "the friendly, relaxed atmosphere of Cuba belies reports of tension and indicates that incidents headlined in the United States have not disturbed the people or their warm friendship for Americans."

He drove some 1,000 miles through Cuba and gave six lectures to church audiences. His tour included a visit with President Osvaldo Dorticos.

"We found only support and fervent hope for the new regime," Miller reported, "which is easy to understand when one grasps the harshness of the Batista government it replaced."

He asserted that the Cuban government is devoid of Communists.

"A few of its members may have associated with Communists or said kind things about their ideas," he said. "But calling these people Communists is simply inaccurate."

Miller added that he has "a very good impression of the revolution and the work it is carrying out."

He cited land redistribution, which he feels "should help give the masses a vested interest in stability."

Proving Ground

Nicaragua will be the proving ground for a new concept in evangelism being unveiled this month.

Dr. R. Kenneth Strachan, Latin America Mission director, describes the program as "evangelism-in-depth."

Slated to run through June, the program includes a series of mass crusades and house-to-house visitation.

Touched off by a national pastors' and workers' conference January 4-8, evangelism-in-depth will be tested through a 10-week training program in personal work, a four-week period of visitation in all of Nicaragua's 250,000 homes, plus crusades in 13 principal cities and a climactic capital campaign in Managua (population: more than 100,000).

"Major thrust of most cooperative crusades is the enlistment of as many churches and denominations as possible," Strachan explained. "Evangelism-in-depth goes one step further—we are endeavoring to mobilize every individual Christian in this total effort. Training classes are to be held not just for selected personal workers but for every believer."

The concept grew out of Strachan's conviction that the proselyting success of "isms" and sects can be measured in direct proportion to their capacity to mobilize their membership for "evangelism."

A Resolved Conflict

The Lutheran World Federation says two of its member churches have averted a breach over sharply conflicting views on obligations and prerogatives to work in Southern Brazil.

With help from the federation's committee on Latin America, the Evangelical Lutheran Church of North America and Brazil's Evangelical Church of Lutheran Confession have "achieved full agreement concerning amicable cooperation in the territory of North Paraná in Brazil," said the committee's chairman, Dr. Friedrich Hübner.

Hübner's report traces the dispute in the December issue of *Lutheran World*, LWF quarterly.

The 600,000-member Brazilian Church, a federation of four synods which carry on a 140-year-old diaspora work among inhabitants of German origin, raised strong objections in 1958 when the ELC missions board announced plans to start work in North Paraná.

The ELC agreed to concentrate on non-Germans. When a synod is organized, it will revert to the federation.

Forecast: Closer Ties

A five-member delegation from the World Council of Churches spent 15 days in Russia last month.

Dr. W. A. Visser 't Hooft, WCC general secretary who led the delegation, forecasts closer ties between the council and the Russian Orthodox church. Some WCC leaders are known to favor bringing the Russian Orthodox church under the canopy of the ecumenical movement.

The delegation made the trip as guests of the Moscow Patriarchate, which had dispatched representatives to the WCC's Geneva headquarters for a four-week visit last June.

The party which went to Moscow included one American, Dr. O. Frederick Nolde, director of the Commission of the Churches on International Affairs, and dean of the Graduate School, Lutheran Theological Seminary, Philadelphia.

The others were: the Rev. Francis House, WCC associate general secretary and a priest of the Church of England; Dr. Nick Nissiotis, assistant director of the WCC's Ecumenical Institute in Bossey, Switzerland, and a member of the Greek Orthodox Church; and U Kyaw Than, a Baptist layman who is administrative secretary of the East Asia Christian Conference.

Visser 't Hooft reported that the group was received with "great cordiality."

"There is an inner spiritual life in Russia of great intensity," he said.

The delegation was described as the first "fully international, ecumenical" group of church leaders to visit Russia.

QUIZZING A PROSPECTIVE PASTOR

A Maine correspondent poses these questions which might be asked by a pulpit committee of a prospective pastor:

1. Will you preach to us the Word of God as a dying man to dying men?

2. Will you preach on social issues, exposing the corruption, not of Sodom, Paris or New York, but of Potato Center, Maine?

3. Will you speak to us in our language, not in the jargon of hermeneutical and exegetical magic?

4. Will you talk to us about Jesus, Peter, Paul, and Luke and not of Freud, Adler, Barth and Tillich?

5. Will you talk about next week's election, next month's income tax returns, next year's appearance — for some of us—before God's judgment seat, rather than about the Creation, the Flood, and the building of Solomon's Temple?

6. Will you console us in our present grief and sorrow with something that will ease the ache or will you serve us spiritual noctrums about positive thinking?

7. Are you certain that you will never vigorously assert something in a sermon of which you yourself are not sure?

8. When you reach the end of your sermon will you stop talking?

9. Will you be just as dramatic, alert, and gripping when you are alone as you are when you see a reporter in the pew?

10. If you preach in accordance with the above nine points, what assurance have we that you will not leave us for a better paying church?

NCC MISSIONS UNITS IN JOINT ASSEMBLY

A report prepared especially for Christianity Today *by Dr. G. Aiken Taylor, editor of the* Presbyterian Journal:

"From Missions to Mission," theme of the first joint assembly of the Divisions of Home and Foreign Missions of the National Council of Churches meeting December 8-11 in Atlantic City, implied to nearly 500 delegates the failure of the churches to recognize their supreme mission in the world in their preoccupation with the "missions enterprise"—pictured as an administrative "static ecclesiastical pattern" (in which some felt involved, some not).

More profoundly, the theme indicated the existential situation and the current theological pattern: churches being forced to reassess their mission by the pressure of revolutionary changes within their own enterprises at home and abroad. To keep pace with change (the theme suggested) the churches must themselves change or become lost in the shuffle. As one delegate saw it, "*paternalism* is becoming *fraternalism* because the formerly paternalized are demanding it."

"Change," and its sequel "unity" (for the first time superseding "cooperation"), were the conference big words. Speaker after speaker referred to "catastrophic changes," "revolutionary changes" in social and economic patterns, in attitudes of nationals toward "foreigners," in missionary concepts, in service concepts, in theology. And speaker after speaker saw the only solution in a deeper, more effective "unity." One called flatly for "re-structuring" the NCC.

The most influential address was not delivered to the conference at all. Presented before the General Board of the NCC a week previously by Dr. Virgil A. Sly, chairman of the executive board of the Division of Foreign Missions, it was sent in advance to delegates as a guiding statement.

Dr. Sly declared: "The basic challenge is change itself. If we can meet the challenge of change, we can meet the emerging ideologies which are but effects. To do this we ourselves must change." "The taint of colonialism still clings to mission work. Christianity is often known as the white man's religion." To offset this the missionary must become more closely identified with the people, "working under the direction of the church to whom he is sent." "The role of the mission as the dominant body with sovereign control is passing out of the picture." Our new relationship is from mission to church and from church to church," not from denominational board to church.

"We must turn funds over to the native churches" for direct administration, he said, and delegate to the cooperative bodies we have created, such as the National Council of Churches, the International Missionary Council, or the World Council of Churches, *creativity in leadership:* "We should encourage the cooperative bodies that represent us to seek a creative role that places them in positions of leadership rather than merely a group that executes a responsibility allocated to it by boards or denominations." It was clear to some delegates, though not all, that given such a development, the major ecumenical bodies would cease to be the servants of the denominations who created them, but the denominations would become the servants of a new centralized authority.

Dr. Sly referred to the "rising tide of non-cooperative missions." In the year 1958 boards not associated with the National Council sent out about 55 per cent of all the missionaries from the U. S. "Surely in the spirit of Christ there must be some way to bridge this rift in Protestantism across the world."

Finally: "We have been so busy discussing methods, structures, institutions and movements that we have often forgotten why we have them: to preach Christ . . . ."

Well-chosen speakers enlarged upon Dr. Sly's outline. Dr. H. Edwin Espy, associate general secretary of the NCC, introduced as the "philosopher of the NCC," pleaded for "functional ecumenicity." He declared: "The unity of the Church precludes disunity in its mission. We are called to one mission of the one Gospel." Now "the unity of the Church's mission requires a unitive approach to the church's functions," at home and abroad. Dr. Espy proposed no procedure, conference or committee, but pleaded "for an orientation, a point of view, a largeness of view." "The unity of our mission must transcend our denominations . . . at the very least it calls us to make common cause in home and foreign missions."

Dr. Jon L. Regier, executive secretary of the Division of Home Missions, confessed one indelible impression of the Home Mission enterprise: internal uneasiness. We must "help Christians in the whole fellowship to understand that when they joined the Church they agreed to be missionaries." This involvement in mission, he said, will demand involvement in the decision-making processes of society (housing, legislation, civic planning, education).

Dr. Eugene L. Smith, executive secretary of the Methodist Board of Missions, in what many delegates considered the conference's most significant address, called for a recognition of new dimensions overseas. The "old covenant of mission and responsibility," the "western pattern" which overseas churches have had to accept, has been "cooperation at the fringe rather than at the center of the task." Today we are challenged to "a radically different orientation." "The power of decision belongs not with the mission board giving aid, but with the local church which is doing the evangelism" on the field. "Our calling is to make personnel and funds available to churches for *their* use in *their* missionary and evangelistic outreach under their own administration."

In probably the boldest address of the meeting, Dr. Willard M. Wickizer, executive chairman, Home Missions and Christian Education, The United Christian Missionary Society of Christian Churches, called for restructuring of the NCC. For unified impact upon the world, the speaker pleaded for a program of: (1) Longer range and more comprehensive planning, setting sights 25, even 50 years hence. (2) More basic research, enabling the church, for example, to estimate what Christian family life will be like in America in 2000 A.D. (3) Enlistment of wider involvement of people in the National Council than now exists; not just board executives but church leaders at every level. Then: "I now propose that the National Council set aside the six-year period, 1960-1966 for comprehensive study. . . . That at the time of the 1963 triennial meeting there be a Convocation on the Mission of the Church in America. Out of such a convocation might come . . . a re-structuring of the National Council along more realistic and effective lines."

Off in a corner another meeting was going on, not part of the assembly but in its own way perhaps of equal importance. For the benefit of board executives assembled at the invitation of Dr. Wallace C. Merwin, Secretary of the Far Eastern Office, Ellsworth Culver and Dr. Paul S. Rees were answering questions about the global strategy of World Vision. It certainly wasn't an endorsement of World Vision by the NCC, but the exchange of views may have been significant. One denominational executive commented: "To me true ecumenicity . . . recognizes diversity. In the area of cooperation my ecumenicity embraces Billy Graham as well as Bob Pierce and World Vision."

Not all members of the Division of Foreign Missions would agree with the "bold thinking" of the NCC. For some, the "missionary enterprise" is not quickly to be identified with a subsidy in funds and personnel offered churches abroad. Missions is not "foreign aid." And the Christian pattern of authority advocates a spiritual "paternalism" if not a social one: the Apostle Paul thought of his churches as those he had "begotten" in the name of the Father and to whom he could speak as a father in Christ. But a large proportion of major denominational representatives in the Division of Foreign Missions have clearly fallen in line with the program of "cooperation" and subsidy, and are busily engaged in re-orienting their constituencies to the "new facts of life."

The assembly was frankly oriented to implement the idea that the fragmentation of the missionary enterprise must cease. The cooperative body at home was implied to be the only valid body through which administrative contact may be established and maintained with the "younger churches" abroad. For several denominations this has already eventuated in a surrender of part, if not most, of their major board functions to the inter-church committees of the Division of Foreign Missions of the NCC. It was assumed, without question, that the "younger churches" are ready and able to take over responsibility and control of the Christian work within their bounds and that the function of the home churches will ultimately become that of bodies subsidizing the work abroad, upon demand, with funds and personnel. The strong implication, throughout, was that denominations really have no right to further existence abroad as denominations and the day may come when they will surrender their individual interests to the ecumenical body at home. One delegate deplored the disinterest of the people in his denomination in missions as "mission."

Here was the General Staff of the Church at work: the Supreme Command efficiently briefing its field staff by lectures and carefully guided discussion groups for the execution of top-level purposes. Somehow it called to mind the Mass, in which the activity at the altar is for the benefit of the witnessing congregation which comes to see, to receive and to return home. The machinery of the ecumenical movement does not really think of itself as the servant of the churches. It tends to think of itself as the voice of authority speaking to the churches. Increasingly the denominations may turn to New York also for their theology and their polity. There is certainly little encouragement for them to turn to the Bible. The message is from the "ecumenical spirit" for a "mission" determined by men of sound judgment appraising the existential situation. One may see why Rome is increasingly in Protestantism's doctrine of the church.

Worth Quoting

Dr. C. Melvin Blake, executive secretary for Africa, Board of Missions, Methodist Church: "The big issue . . . is 'paternalism' or 'fraternalism.' The world needs missionaries as colleagues, not as bosses. The African does not want the missionary to control things. In places he has said, 'Unless you turn over your work to us we will take it from you.' Another problem is posed by the existence of central administrative auspices exercising world-wide control."

Dr. A. Dale Fiers, president, United Christian Missionary Society, Christian Churches: "We instruct our missionaries to submit to the policies and programs of the churches under which they work, though this may result in differing missionary policies for different missions. It would be suicide for the ecumenical idea for us to feel a direct administrative responsibility for any part of the Church of Christ in Japan, for instance, under which our missionaries work. The natural administrative body in America would be the Japan Board Committee of the Division of Foreign Missions of the National Council. Ideally, in dealing with unified churches abroad, the inter-board committee of the DFM becomes the denominational board."

Dr. D. J. Cumming, educational secretary, Board of World Missions, Presbyterian Church in the U. S.: "We have been moving towards the goal of autonomous churches on the field and we have attained that goal in several parts of the world. However, the 'missions enterprise' is distinct in our thinking from the 'national church.' Where we work alongside the younger churches we do so in cooperation with them but our evangelistic missionaries engage primarily in pioneer work rather than as workers of the younger churches. Our policy is based on three broad considerations: First, the younger churches may be ready for autonomy without being ready to take over all 'missionary' work. Then, it is doubtful that the churches will grow more rapidly under a subsidy system of foreign aid granted for them to administer. There is a practical difference between a grant made to a church for its general operating expenses and a grant made for a particular project such as the construction of a seminary. And, finally, there is yet missionary work which the younger churches are not ready to assume. This task is one primary reason for our being on the field."

Dr. John W. Decker, past secretary of the International Missionary Council: "Merger of the IMC with the WCC is coming. It will carry out on a world scale what has already occurred here in the United States with the unification of such bodies as the old Foreign Missions Conference and the Home Missions Council. We must recognize that the Church is increasingly being called to *mission* and to *unity*. To meet the objections to merger, there will be a continuing Commission on World Mission and Evangelism to which organizations may belong without committing themselves to WCC membership."

Dr. Orie O. Miller, associate secretary of Eastern Mennonite Board of Missions and Charities and of the Mennonite Central Committee: "Some of our boards are members of the Division of Foreign Missions, although none of our churches belong to the NCC. This membership is largely for accreditation, that is, for reference in the purchase of property, etc. In my opinion, there is more talk of unification here than there is actual implementation on the field. When you force a centralized structure, administratively, a 'breadth of vision' is lost which leaves vacuums in the work. Then God raises up his Bob Pierces and World Vision, for instance, to supply the deficiency."

Dr. Adam W. Miller, president of the Missionary Board of the Church of God: "At the present time we are granting workers to serve under the national churches. We are also granting funds to national churches to be administered at their sole discretion. However, there are dangers inherent in the evident trend towards the integration of boards and agencies at home. Some of us fear that if the IMC is integrated with the WCC . . . our own missionary work as a distinct, effective entity, might suffer."

Jungle 'Junk'

Hundreds of jeeps rust away in jungle junk yards while U. S. missionaries in nearby compounds plod about on foot.

Such lamentable juxtaposition of missionaries and materiel is common. Surplus goods at U. S. military bases overseas is valued in billions of dollars. While missionaries beg for equipment to minister more effectively, commanders worry about getting rid of their excess.

With the reconvening of Congress January 6, the U. S. Defense Department plans to press lawmakers for authorization to give away surplus property. Reportedly, it is cheaper to write the material off than to try to sell it.

Such giveaways pose distribution problems, however, and denominational representatives in Washington are open for suggestions from missionaries as to what advice they can provide Congressmen in formulation of the procedure. Who should determine recipients of the surplus? Should U. S. missionaries be given priority? Should the foreign government concerned have a say?

Other Congressional legislation of interest to church organizations:

—Federal aid to education proposals.

—Projects aimed at curbing juvenile delinquency.

—Bills to help the postmaster general crack down on obscenity in the mails.

—Bills to outlaw liquor advertising.

Postal Panel

Three clergymen are among nine prominent citizens appointed by Postmaster General Arthur E. Summerfield to aid him in reaching decisions "in matters relating to the mailability of books where questions of obscenity arise."

Summerfield stresses that his new "Citizens' Advisory Committee on Literature" "will in no sense of the word be a censorship body." The committee:

Dr. Daniel Poling, editor of *Christian Herald;* Roman Catholic Archbishop William E. Cousins of Milwaukee; Dr. Julius Mark, senior rabbi of New York's Temple Emanu-El; Dr. Erwin D. Canham, on leave as editor of the *Christian Science Monitor* while serving as president of the U. S. Chamber of Commerce; Roscoe Drummond, columnist; Dr. Shane McCarthy, executive director of the President's Council for Youth Fitness; Miss Chloe Gifford, president of the General Federation of Women's Clubs; Mrs. James Parker, president of the National Congress of Parents and Teachers; and Douglas Black, president of Doubleday publishers.

Georgia Lee, co-star in "Boomerang," and kangaroo which appears in film.

Boomerang!

A dramatic film built around Billy Graham's 1959 campaign in Australia is slated for spring release.

Titled "Boomerang," the film stars Georgia Lee and Dick Clark, both well known to the Hollywood Christian fellowship. An Australian actress who made a decision for Christ during Graham's Sydney meetings also is in the cast.

Director Dick Ross of World Wide Pictures says the fall filming was done under a "continued spirit of revival." Ross will accompany Graham to Africa to make a documentary and TV films.

Crusade in Africa

Evangelist Billy Graham is appealing to Christians to pray earnestly for the three-month crusade he and his team will conduct in Africa starting January 13.

Public rallies will be held in at least sixteen major cities in nine countries. In addition, special meetings are being arranged for missionaries, native pastors, students, business and civic leaders.

Graham will have the help of six associate evangelists, including the Rev. Howard Jones, Negro minister from Cleveland who during several years with the Graham team has been laying the groundwork for the coming crusade by making periodic trips to Africa.

Besides Graham and Jones, Africans will hear, through interpreters, evangelists Grady Wilson, Leighton Ford, Joe Blinco, Larry Love and Roy Gustafson.

Here is the complete Graham team schedule for Africa:

Places	**Dates**	**Speakers**
LIBERIA		
Monrovia	*Jan. 13-20*	Jones
	Jan. 21-22	Graham
GHANA		
Accra	*Jan. 15-23*	Ford
	Jan. 24-25	Graham
Kumasi	*Jan. 24-25*	Ford
	Jan. 26	Graham
NIGERIA		
Lagos	*Jan. 24-29*	Wilson
	Jan. 30-31	Graham
Ibadan	*Jan. 24-Feb. 1*	Gustafson
	Feb. 2-3	Graham
Kaduna	*Jan. 31-Feb. 5*	Wilson
	Feb. 6	Graham
Enugu	*Jan. 31-Feb. 7*	Jones
	Feb. 8-9	Graham
Jos	*Feb. 7-11*	Gustafson
	Feb. 12	Graham
SOUTHERN RHODESIA		
Bulawayo	*Feb. 14-19*	Love
	Feb. 20-21	Graham
Salisbury	*Feb. 14-22*	Blinco
	Feb. 23	Graham
NORTHERN RHODESIA		
Kitwe	*Feb. 19-24*	Wilson
	Feb. 25	Graham
TANGANYIKA		
Moshi	*Feb. 27*	Wilson
	Feb. 28	Graham
KENYA		
Kisumu	*Feb. 26-29*	Blinco
	Mar. 1	Graham
Nairobi	*Feb. 28-Mar. 4*	Jones
	Mar. 5-6	Graham
RUANDA-URUNDI		
Usumbura	*Feb. 24-Mar. 2*	Gustafson
	Mar. 3	Graham
ETHIOPIA		
Addis Ababa	*Mar. 8-9*	Graham

[*Opposite page lists Graham meetings only.*]

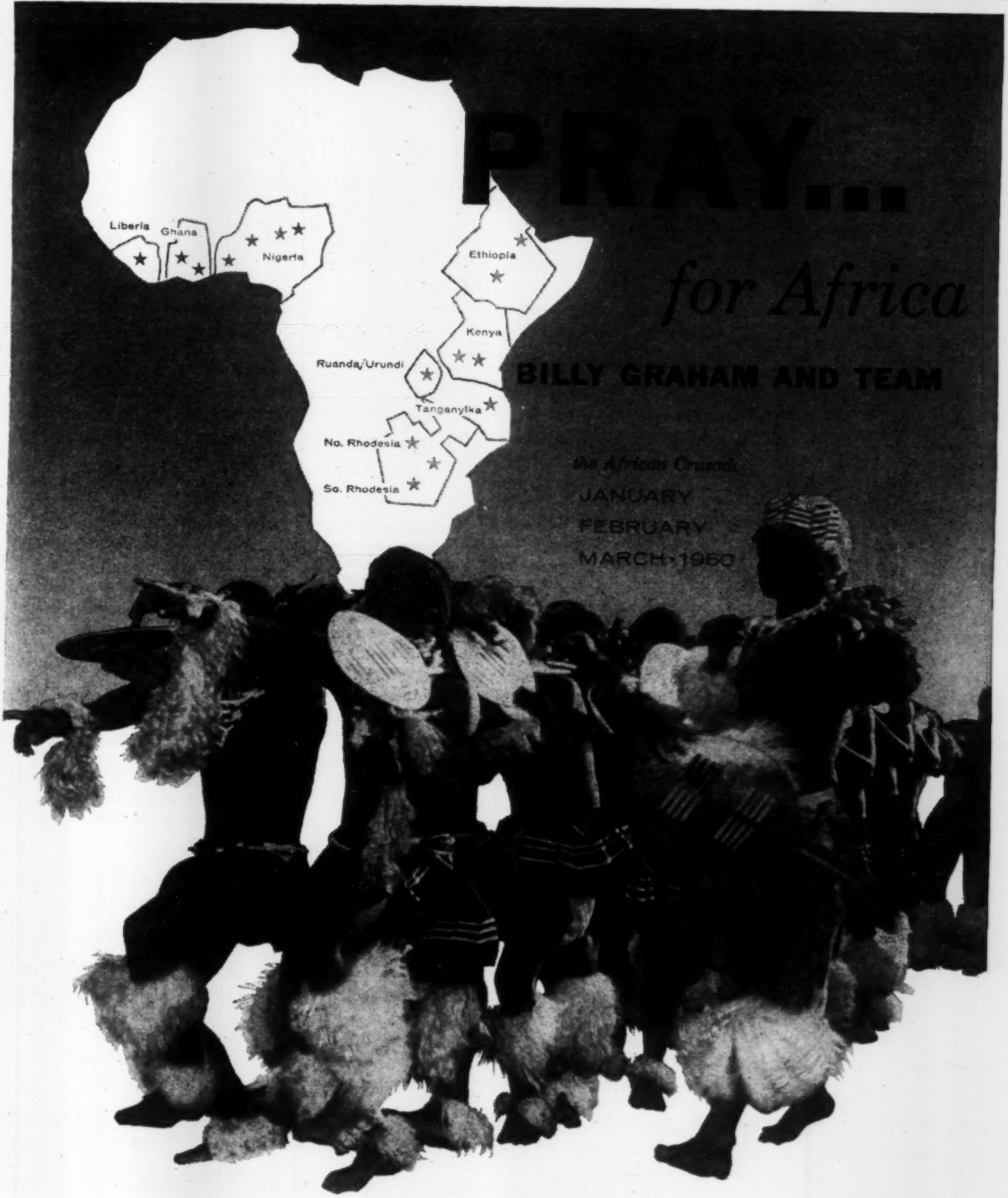
The Sultan's Praise

The Sultan of Sokoto, Sir Abubakar, head of all West Africa's orthodox Muslims, praised the medical work of Christian missionaries in a message of good will sent last month to 195 patients discharged from the Sudan Interior Mission's Leprosy Isolation Centre at Moriki.

The Sultan urged the ex-patients to spread "the good news" of their cure so others would come for help. Leprosy sufferers, afraid of social stigma, sometimes do not seek treatment until the disease is in advanced stages.

Work among Nigeria's estimated 750,000 lepers provides an open door for evangelism, reports the Rev. John C. Wiebe, supervisor of the SIM Leprosy Service. Serving full or part time among the 28,000 patients now under SIM treatment are 6 doctors, 32 nurses, 67 other missionaries, and 416 Africans.

Wiebe says 29 per cent of the leprosaria patients have recorded decisions for Christ, apart from others making such spiritual commitment through follow-up after discharge. At least 12 ex-patients now are full-time pastors or evangelists, spreading the "good news" of both their physical and spiritual healing.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JANUARY
FEBRUARY
MARCH · 1960
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Ghana
Nigeria
Ethiopia
Kenya
Ruanda/Urundi
Tanganyika
No. Rhodesia
So. Rhodesia

Liberia	January 21-22	Tanganyika	February 28
Ghana	January 24-26	Kenya	March 1
Nigeria	January 30-February 12	Ruanda-Urundi	March 3
So. Rhodesia	February 20-23	Kenya	March 5-6
No. Rhodesia	February 25	Ethiopia	March 8-9

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OPERATION AUCA

(*Cont'd from p. 25*) been their fifth wedding anniversary.

Mrs. Elliot's first glimpse of Aucas in their own locale came when the party reached a clearing in the jungle. There stood a welcoming party of three Aucas.

What was the reaction? Mrs. Elliot describes the reception as "friendly." She says that it seemed "like the most natural thing in the world." For the ensuing year during which Mrs. Elliot was in and out of the tribe the relationship was on the same cordial plane consistently.

Had the Aucas changed their minds about white people since the slayings? Were these the same Aucas? Why had they killed?

Mrs. Elliot learned some of the answers during her stay with the Aucas. But she also discovered additional hurdles in taking the Gospel to them.

There are apparently less than 200 Aucas in all. Mrs. Elliot met 58 of them. The rest live downriver and are enemies of the first group. Some feel they are the last people on earth and that any outsiders who come along must be mere vestiges of the human race. There are only seven men in the tribe Mrs. Elliot visited. At least some of the women are eager to intermarry with Quechuas.

The Aucas are true Indians. Their hair is black and straight and their skin the color of strong tea. They are short, strong, and healthy. They can be distinguished from Quechuas by slightly broader features. They have a dignity all their own and a marked lack of self-consciousness.

Mrs. Elliot was able to determine all the men who had taken part in the killings. She feels that the Aucas reacted so savagely because somehow they had come under the impression that the white men were about to try to destroy them.

Although they do not appear to worship a god, Aucas do have a code of ethics and are definitely able to distinguish right from wrong, according to Mrs. Elliot. The only evidence she saw of any belief in evil spirits was in a single incident involving a pig the significance of which was not clear.

Auca marriage customs seem to vary. Sometimes the prospective bridegroom goes to his beloved's parents to ask for her hand. Other times this is omitted. Occasionally members of the tribe act as matchmakers for a couple.

Why had the Aucas killed the white men and welcomed the women? Here Mrs. Elliot senses the working of the Spirit of God. It was the death of a daughter that apparently had prompted Mankamu to leave the tribe. It appeared that with the sorrow she wanted "to get away from it all." Mintaka followed. The decision to leave was virtually tantamount to a suicide pact, for Aucas have felt that Quechuas are out to destroy them.

Then, in 10 months with the Quechuas and missionaries, the two women presumably became convinced of the outsiders' peaceful intentions and returned to assure their tribespeople. Moreover, Dayuma was reunited with her mother, oldest woman in the tribe. Thus the way was paved for the entry of Mrs. Elliot and Miss Saint.

Despite the Aucas' insistence that they had burned or thrown into the river everything belonging to the slain missionary men, Mrs. Elliot found clothing and cooking utensils that she recognized.

A day with the Aucas begins anywhere from 3 to 5 a.m. Someone gets up singing or talking and everyone else's sleep is ruined, inasmuch as Aucas huts are nothing more private than a thatched roof which is supported by four poles. After a breakfast of meat and manioc, the men scatter to do the day's fishing and hunting. The tribespeople reassemble for another big meal at sundown, then retire to woven-palm hammocks.

The Auca homeland in the upper Amazon basin is characterized by a pleasant climate. At an altitude of some 1,500 feet, the year-round mean temperature is about 72 degrees.

Mrs. Elliot says that despite seemingly adverse sanitary conditions, neither she nor Valerie suffered any ill effects. The Aucas shared jungle fare, which Mrs. Elliot supplemented with powdered milk, fresh meat, and oatmeal dropped by planes of the Missionary Aviation Fellowship and Wycliffe Bible Translators. She also had supplies of salt, sugar, instant coffee, tea, and occasionally bread and butter.

One tribal rumor spread to the effect that there was a plot to kill the three white visitors because an Auca man had contracted a skin disease. Whether such a plot had ever actually existed was never confirmed.

Mrs. Elliot has been asked countless times whether the Auca project has as yet seen any conversions. Her reply is that several of the Aucas do repeat prayers, but that it is impossible to determine what comes from the heart.

"There are very few abstract terms in the language," she says. "And I can hardly hold up my end of the conversation about ordinary, material things."

She estimates that she can understand about 20 or 30 per cent of what is said in conversations between Aucas.

Her plans for the future? "All I know about the situation is that this is the place that the Lord wants me."

Mrs. Elliot prefers to see attention of the Christian public focused on the missionary enterprise as a whole rather than on the Auca operation. She says it is only one of many such pioneer efforts around the world.

Moreover, she challenges the notion that a missionary's calling is higher than any other Christian's.

"The Lord is looking for obedience," she says, "regardless of where it is."

PEOPLE: WORDS AND EVENTS

Deaths: The *Rt. Hon. John Edwards,* 55, president of the General Assembly of the Council of Europe and a leading Anglican layman, in Strasbourg . . . *Dr. Percy H. Harris,* 37, president of London (Ontario) Bible Institute and Theological Seminary . . . *Dr. Harris J. Stewart,* 75, retired United Presbyterian missionary to Pakistan.

Appointments: As professor of biblical history and literature in the University of Sheffield, England, *Dr. Aileen Guilding* (first woman ever to be named to a professorship in biblical or theological studies in any British university) . . . as director of the Chicago office of Protestants and Other Americans United, the *Rev. James M. Windham* . . . as associate secretary of evangelism for the Board of Church Extension, Presbyterian Church in the U. S., *Dr. Lawrence A. Davis.*

Retirements: As general secretary of the Baptist World Alliance, *Dr. Arnold T. Ohrn,* effective next summer . . . as pastor of Bellevue Baptist Church in Memphis, *Dr. Robert G. Lee,* former president of the Southern Baptist Convention.

Resignation: As vice president of San Francisco Theological Seminary, *Dr. Jacob A. Long,* (he will remain on the faculty as a professor of Christian social ethics).

Books in Review

THE ELASTIC YARDSTICK

Basic Christian Ethics, by D. Paul Ramsey (Scribners, 1950, 404 pp., $3), is reviewed by Edmund A. Opitz, a founder of The Remnant, a clerical fellowship, 30 South Broadway, Irvington, New York.

Churchmen are not consulted for expert economic or political diagnosis, but when social problems impinge on moral values it is expected that men of God will have something to say. Ethics, most of us would concede, is a vital part of our religious life: ethics is also intimately concerned with human relationships in economic and political spheres and elsewhere. Therefore, it is proper that churchmen bring the sensitive religious conscience into the forum and market place, so long as they are willing to observe the rules of the game. This point poses two requirements. The first is: Before you moralize get the facts straight. Economics and politics are disciplines in their own right, and their integrity must be respected. Competence in these studies does not come easily, least of all is it conferred upon a person merely because he knows metaphysics, biology, literature, or whatever. The second requirement, which will be considered in more detail, is that the moral values against which economic and political practices are to be measured must be sound. An elastic moral yardstick at the center will spread an infection throughout the whole inquiry. On this point, it is instructive to examine a significant "new look" in Christian ethics.

The moral norms and standards by which we generally judge conduct are part and product of our Judaeo-Christian heritage. Sermons from thousands of pulpits Sunday after Sunday are premised on the assumption that congregation and clergyman alike draw inspiration from the same code of values, and all know—or at least have intimations of—what is right and good even if they fail to pursue it. As the late Dean Inge put it, "The Christian revelation is of a standard of values resting on an unveiling of the character of God and our relation to Him; on this alone depends the whole scheme of Christian Ethics, which in their turn postulate the truth of the revelation in Christ." Our religion gives us principles to live by, thinks the average churchgoer, and we ought to practice them even though they are inconvenient at times. He is willing to put up with this inconvenience in order to stand by his principles, but what really bothers him are the economic and political pronouncements made by or on behalf of the several official church bodies and agencies—such as the recent recommendations that the United States recognize Red China, the generally soft and ambiguous stance on communism, domestic as well as foreign, and so on. This kind of thing does not look like the result of applying traditional morals to contemporary problems; and, as a matter of fact it is not. It denotes the use of a new variety of ethical theory, still bearing the Christian label but imparting a novel twist to the content.

The moral and cultural values of Christendom are under attack from without, but they are also suffering attrition from within the fold. A new theory has gained wide currency in certain ecclesiastical circles, and it is having its greatest vogue where there is also the deepest commitment to "social action." According to this new dispensation, "It shows a complete misunderstanding of the ethical problem to suppose that certain acts are right and certain other acts are wrong quite irrespective of the agent who does them and of the circumstances in which they are done." This new Christian ethic has no time for the concept of unvarying standards; it is, instead, a relativistic, pragmatic "ethic of grace." It is the "contextual ethic" of an existentialist, unwilling to consult *a priori* principles because of his confidence that, in each particular situation, there is a divine imperative at the disposal of any given person pointing him toward the correct solution.

The new departure in ethics has some brilliant and scholarly exponents and defenders. It may serve a useful purpose to select one of these, expose the skeleton of his case, and then consider briefly some objections which may be raised against it. This can be done in the spirit of Lord Morley addressing some parliamentary opponents: "We seek to explain you, not to condemn you."

Basic Christian Ethics, by the Harrington Speat Paine Professor of Religion at Princeton University, R. Paul Ramsey, is a solid, well-written text. It has many merits even though it may be shown that its main contentions are not sound. The book bears the hearty endorsement of such men as Reinhold Niebuhr and John C. Bennett, and several colleges have adopted it as a text. Thus, if we wish to understand the ethical thinking prominent in influential ecclesiastical circles—an ethic based on "obedient love for the neighbor" whose needs are constantly changing, instead of being based on immutable principles—this book is a scholarly guide. It will also help us understand the penchant for political action generated by this ethic.

Dr. Ramsey discusses several features of a Christian ethic based on the concept of "neighbor love," a concept derived from the second clause of Jesus' Great Commandment: "Thou shalt love thy neighbor as thyself." This, in turn, is a corollary of the first clause which enjoins us to love God with our whole being. Morality based on "neighbor love" is crisis conduct. It is an emergency code of the kind that might be swung into play in a shipwreck, a flood, a tornado, or while waiting for the immanent end of the world. Ramsey says, "Obedient love for neighbor, which is the distinctive 'primitive idea' of Christian ethics, had its origin and genesis in apocalypticism. . . . In the fact of the in-breaking kingdom, moral decision was stripped of all prudential calculations, all calculations of what is right in terms of consequences which in this present age normally follow certain lines of action. . . . All sober regard for the future performance of his responsibility for family and friends, duties to oneself and *fixed* duties to others, both alike were jettisoned from view. Preferential loves, even those justifiable in normal times were supplanted."

But even if we act on good impulse without giving thought to the consequences of our action, this does not alter the fact that our conduct will have consequences—remote as well as immediate —for good or ill, and that we are in some measure responsible for these consequences. We are involved with the rest of mankind, and it is indeed curious that an ethic based on "neighbor love" should bid us disregard the way our actual neighbors are affected by our actions. Ethical theory can hardly dispense with an assist from intelligence and prudence.

In the second place, "neighbor love" ethics is characterized by insularity; that is, they apply only to those isolated situations composed of someone with needs and someone else with a capacity, and thus an obligation, to cope with those needs. "We need to see clearly how we should be obliged to behave toward one neighbor (or how our group should act toward one neighboring group) if there were no other claims on us at all." It is a question of " 'regarding the good of any other individual as more than your own,' when he and you alone are involved." If it be asked whether there are such isolated situations in human affairs, and if there are how they give us guidance for the conduct of normal human relationships, Dr. Ramsey seems to answer that they offer no guidance. When there are two or more neighbors, love gives way to justice. "Love is always the primary notion," he says, "since justice may be defined as what Christian love does when confronted by two or more neighbors." Then love apparently is what justice does when confronted by one neighbor. The definition is somewhat circular!

In the third place, the old absolutes are discarded in favor of a new one—neighbor needs. "Christian love whose nature is to allow itself to be guided by the needs of others changes its tactics as easily as it stands fast; it does either only on account of the quite unalterable strategy of accomodating itself to neighbor needs." Thus, "neighbor love" cannot be reduced to rule; the acting agent must rely on inspiration and improvisation. "Jesus," says Dr. Ramsey, "believed serving the needs of the neighbor to be infinitely superior to observing law." (But secondary to loving God!) It seems to be easier to deny objective external standards than it is to get along without them. Some urges felt as "needs" may be unlawful or immoral. Therefore, before we can serve our neighbor we have to grade his "needs" according to a standard which is other than those needs; and the means used to meet those needs are selected by yet another standard. Thus the absolutes which have been kicked out the front door crawl in through a side window!

Serious objections can be raised against an ethic based on "obedient love for the neighbor." Some of them have been touched upon. An even more serious objection must be raised against the efforts of some theologians to use the neighbor love idea as a justification for the political planning of the welfare state.

Those who urge that the measures of the welfare state implement the Gospel injunction to love our neighbor face an insoluble dilemma. They are forced to practice discrimination on two levels. First, they are forced to divide people into neighbors and non-neighbors. The neighbors are those who are to be helped by low cost housing, cheap electricity, loans, or subsidies. The non-neighbors are those selected to be hurt to the extent of being forced to pay for the benefits received by the neighbors. Injury is thus deliberately done to innocent people, and it is all the more vicious by concealing itself under the guise of neighbor love.

The second discrimination is between the various needs of those whom the first discrimination has selected as neighbors. A distinction will be made between the neighbor's "real" needs, and those needs the neighbor only thinks he has. If the welfare stater does not accept the neighbor's estimate of his own needs, he must choose which he will service and ignore the others. Obviously, he must have some standard upon which to base this discrimination other than neighbor love itself. Furthermore, welfare state measures can take account of material needs only. But it is by no means proven that to concentrate on material needs alone is even an expedient way to produce the material abundance out of which material needs may be met. Production, as Mises points out, is a spiritual phenomenon, the decision of the mind of man to use raw materials in this way rather than that.

Professor Ramsey makes one or two forays into the civil rights area. On the matter of free speech, for instance, he says, "When we scorn this man on the soap box or take no heed of him, we just as effectively deny him real freedom of speech as if we put him in jail." Apart from the absurdity of the comparison (an unheeded man might just as well be in jail!), this is a concept of free speech which could be implemented only under a tyranny. Not even in Utopia can everyone speak at once, because no one would then be audience, so Big Brother has to designate speaker and audience, forcing one to speak and the others to listen.

There is an inevitableness about this result. When religion is a lively concern of the philosopher he premises his ethical theory on the God concept. Ethical imperatives, then, are interpreted as divine mandates. Ethical love for the neighbor is joined to the religious love of God; ethical expenditure is balanced by spiritual income. But in an agnostic civilization, ethics will be conceived as a self-contained science of human relationships, with society as the repository of all values and its political agency as the means to declare and enforce them. Concentration on "neighbor needs" and on political means to satisfy them sets forces in motion which produce not brotherly love, but Big Brother!

EDMUND A. OPITZ

THE MODERN PULPIT

Best Sermons, 1959-60 Protestant Edition, edited by G. Paul Butler (Crowell, 1959, 304 pp., $3.95), is reviewed by Andrew W. Blackwood, Editor of *Evangelical Sermons for Today*.

In the best of his seven series of books, an able editor presents 42 sermons: 3 by laymen, 17 by pastors, and 22 by other divines. Five serve in the ministry abroad, 9 in New York City, and the others serve mainly in cities east of Pittsburgh and north of Richmond. Twelve are Presbyterians, 10 Methodists, 6 Baptists (including Carl F. H. Henry, Editor of CHRISTIANITY TODAY), 4 Lutherans, 4 Reformed, 3 Episcopalians, and one is a Quaker.

The sermons represent a cross section of preaching, notably in our Northeast, and often in pulpits calling for specialized preaching. All the messages by men termed "great" appear early in the book. As a lifelong student of preaching I cannot estimate "greatness" until after the lapse of a generation or two. From each of the first nine men, I have heard and enjoyed a better sermon than the one given in the book. Of course my judgments are subjective.

The foreword, written by Dr. Samuel M. Cavert, says that "a good sermon" brings about "a direct encounter between God and the man in the pew." In present-day preaching human interest often overshadows divine power. For instance, in many a sermon one may compare the opening appeal with the closing effect. "Great preachers" in the past attached prime importance to the Bible passage, and ranked the conclusion second in importance.

On the whole this volume has more about "our" experiences than about God's revelation. The six-page index refers to vital passages on the subjects of Faith (21), Grace (1), Easter (14), Resurrection (7), Cross (2), Crucifixion (2), Sin (2), Guilt (1), Forgiveness (3), Saviour (2), Salvation (1) and the Atonement (1). Someone ought to make a topical list of subjects on the preaching of Paul, Wesley, or Spurgeon.

The Editor has done his work well. With noteworthy exceptions these 42 representative sermons show why we evangelicals long for a return to apostolic ideals about "what to preach."

Andrew W. Blackwood

LINCOLN'S RELIGION

The Almost Chosen People, by William J. Wolf (Doubleday, 1959, 215 pp., $3.95), is reviewed by Earle E. Cairns, Chairman of History and Political Science Department, Wheaton College, (Illinois).

Here is another book on Lincoln's religion. But rather than consider Lincoln's religion from a denominational or theological viewpoint, Mr. Wolf, an Episcopal theological professor, permits Lincoln to speak on the subject by citation and analysis of quotations from Lincoln's own writings. He destroys some myths, but he demonstrates with primary evidence the development of Lincoln's faith.

Lincoln, according to him, saw God's hand in history. He also looked upon Americans as God's "almost chosen people" for whom he sought God's will in earnest Bible study and prayer.

One wishes the author had developed more fully the question of whether Lincoln definitely became a Christian (p. 123) and had not relegated relevant evidence to a footnote (f.n. 20, p. 209). But the evidence leaves one with the impression that Lincoln became a sincere Christian near the end of his life even though he made no public profession of faith nor joined an organized church.

Earle E. Cairns

ETERNAL TRUTHS

The Lord from Heaven, by Leon Morris (Eerdmans, 1958, 112 pp., $1.50), is reviewed by Horace L. Fenton, Jr., Associate Director, Latin America Mission.

Dr. Morris, who is Vice-Principal of Ridley College, Melbourne, Australia, tells us that his purpose in writing this book has been "to make clear the witness that is borne [in the New Testament] to two great truths—that Jesus Christ was God and that He was man" (p. 5). Avowedly writing for the general reader rather than for the specialist, he here brings us face to face with deepend eternal truths, and does so in a clear, forthright way which evinces a profound knowledge of the subject, coupled with a marked ability to communicate it to the man of today.

The author is well acquainted with the original sources, and he also knows and quotes the findings of other scholars who have grappled with the problems which occupy our attention here. There is no attempt to make light of the difficulties involved in an understanding of the person and work of our Lord. Nor does Dr. Morris run from such difficulties; instead, he brings to bear upon them the pure light of Scripture and the reverent faith of his own heart and mind.

Here, in small compass, is much to challenge thought and to stimulate devotion. Preachers will profit from a careful reading of this book, and will then give it, with confidence, to thinking laymen who want to know the truth concerning Christ. Horace L. Fenton, Jr.

WORD OF MAN OR GOD?

Creation and Fall—A Theological Interpretation of Genesis 1-3, by Dietrich Bonhoeffer (Macmillan, 1959, 96 pp., $1.50), is reviewed by Edward J. Young, Professor of Old Testament, Westminster Theological Seminary.

One peruses this work with a feeling of sadness. The author, we understand, lost his life at the hands of Hitler's henchman, Heinrich Himmler. We have in this book lectures delivered at the University of Berlin during the winter semester 1932-33.

The author's purpose is to give a theological interpretation of the first three chapters of Genesis. This is not to say that he gives a serious exposition of the words of Genesis. Far from it. They present ". . . the ancient world picture in all its scientific *naiveté*" (p. 26), for they are simply a myth ". . . just as irrelevent or meaningful as any other myth" (p. 44). "How else could we speak of the young earth except in the language of fairy tales?" (p. 47).

The author does concede that the language of Genesis has a capacity as the Word of God (p. 44). But, we ask, if the words of Genesis 1-3 are the language of myth and fairy tales, what conceivable warrant is there for saying that they also have a capacity as the Word of God? Do the Grecian myths have a capacity as the Word of God? Do the fables of Aesop? *Alice in Wonderland*? It is about time for some adherent of irrationalism to explain why the "erroneous," "human" words of the Bible have anything to do with the Word of God. And we should like the answer couched in straightforward language, not in the "it is, yet it isn't" type of explanation, so dear to modern irrationalism. We still believe that this is God's world, and that life is meaningful.

Bonhoeffer gives a theological explanation which we find difficult to understand. The following will serve as a sample: "We know that we must not cease to ask about the beginning though we know that we can never ask about it." Then he continues: "Why not? Because we can conceive of the beginning only as something finite, therefore precisely as that which has no beginning" (p. 9). It would seem that Bonhoeffer has simply used the wonderful first three chapters of Genesis as a frame on which to place his own particular brand of irrationalism.

How different this is from a true theological interpretation! If one wishes to read such, he might turn to Thomas Boston's *Fourfold State* or to Keil's Commentary. Here, however, the atmosphere is different. Here the very words of Scripture are regarded as the infallible Word of God. And unless the words of Scripture are so regarded, one will never drink deeply at the fountain of divine truth. It is for this reason that Bonhoeffer's comments are so barren.

Edward J. Young

CONTEMPORARY ETHICS

Essays in Applied Christianity, by Reinhold Niebuhr (Meridian Books, 1959, 343 pp., $1.45) and *The Social Ethics of Reinhold Niebuhr,* by Theodore Minnema (Eerdmans, 1959, 124 pp., $3), are reviewed by Gordon H. Clark, Professor of Philosophy, Butler University.

The first of these books is a series of reprinted articles dating back at least to 1928. They have the great virtue of being interesting. In addition, they contain more details of social ethics than the second book. For example, Niebuhr believes it "monstrous egotism and foolish blindness . . . when we imagine that this civilization in which commercialism has corrupted every value is in any sense (!) superior to the Middle Ages, or that the status of the industrial worker differs greatly from that of the feudal slave" (pp. 143, 144).

After having read a little about medieval conditions, and having viewed some of their remains in European museums, I would rather conclude that individualistic capitalism has greatly improved the physical life of the industrial workers. If anyone is blind, is it not the man who maintains that strikes are necessary "in order that wage scales may not sink to new minimum levels" (p. 149)—a new minimum, even below that of feudal slavery?

So much is said of being sensitive to social evils that one wonders if sometimes a man can mistake his own nervous disorders for perceptions of the external world. Surely it is a remarkable social theory and a remarkable theory of theology as well to regard as an *a priori* element of religious knowledge the idea that democracy is an instrument of middle class interests (pp. 160, 161).

Minnema does not discuss these details of social ethics; he studies their theological bases. He notes that Niebuhr begins with rational absurdity. Man is above and free from all the categories of reason. Every affirmation becomes involved in contradictions when fully analyzed (pp. 3, 4, 5).

Examples of Niebuhr's exegesis are given. They do indeed seem to be free from the categories of reason. Prophetism, supposedly pessimistic, and Messianism, supposedly optimistic, are arbitrarily interpreted (p. 50); and Galatians 2:20 is so altered in meaning that there remains no conceptual connection with the text.

The most valuable part of Minnema's study is the concluding chapter in which he easily shows that whatever it may be that Niebuhr applies, it is not *Applied Christianity*. Minnema's concluding chapter, and his book as a whole, may not be what one would expect under the title of *Social Ethics*, but the information and analyses are pertinent and valuable to the contemporary scene.

Gordon H. Clark

REVELATION WITH ERROR

The Old Testament as Word of God, by Sigmund Mowinckel, translated by R. B. Bjornard (Abingdon, 1959, 144 pp., $2.75), is reviewed by R. K. Harrison, Hellmuth Professor of Old Testament at Huron College, London, Ontario.

This book consists of a series of nontechnical lectures which attempt to define the concept of Old Testament inspiration and revelation from the standpoint of liberal Protestantism. After a few remarks about "fundamentalism," which seem to be directed primarily at Roman Catholics and Lutherans, the author questions the way in which the Old Testament can communicate revelation despite historical inaccuracies. He rejects verbal inspiration and sees the Old and New Testaments in historical, organic, and theological relationship. The historical revelations of God are linked with cultic recitals and finally emerge as true monotheism. Such revelation, Mowinckel maintains, is conditioned by time and history. It adopts various literary guises, but its spirituality is ultimately capable of expression in rational Western terms.

The author sees the emergence of the canon in its present form as an independent aspect of revelation. He also maintains the distinctiveness of the Judeo-Christian religion despite close affinities with other faiths. Once the divine word has been separated from Old Testament human words, it appears as concrete, living, and revelant, demonstrating divine existence and soteriology. In the end, unity with Christ and the Holy Spirit overcomes the difficulty whereby the Old Testament only in parts validates itself to the individual as the Word of God.

The author adopts the familiar device of raising somewhat artificial difficulties and then dispelling them. His concept of inspiration appears to the reviewer to lack conviction and vitality. While he urges the desirability of seeing Old Testament matters from the standpoint of an oriental people, he promptly imposes

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a modern occidental *schema* upon Old Testament religion and history, and seems duly satisfied with the results.

The translator has been at pains to represent the original faithfully, and the book reads smoothly. R. K. Harrison

"SCRIPTURE CANNOT BE BROKEN"

An Examination of the Alleged Discrepancies of the Bible, by John W. Haley (Baker Book House, 1958, 485 pp., $3), is reviewed by E. P. Schulze, Minister of the Lutheran Church of Our Redeemer, Peekskill, New York.

In a recently published article, this reviewer stated that Haley's "Alleged Discrepancies" has long been out of print and ought to be reprinted by one of the Grand Rapids firms. Since then he has discovered that in the current decade it has been twice reprinted. First published in 1876, this is still the standard work on purported difficulties in the Bible. The volume devotes about 380 of its pages to a discussion of doctrinal, ethical, and historical "discrepancies," with prefatory chapters on their origin, design, and results, plus Scripture text and topical indices and an excellent bibliography. The renewed and severe attacks upon the inerrancy of the Word of God contributed to making this reprint especially useful and timely. E. P. Schulze

HUMANIST GIANT

Beyond Theology, the autobiography of Edward Scribner Ames, edited by Van Meter Ames (The University of Chicago Press, 1959, 223 pp., $5), is reviewed by James DeForest Murch.

Edward Scribner Ames was closely associated with John Dewey in his graduate studies and was for some years Dewey's colleague in the philosophy department of the University of Chicago. Ames' humanistic interpretation of Christianity found practical expression in his work with the Disciples Divinity House, the University Church of the Disciples and the *Christian Century.*

The autobiography is written with a chaste, lucid style which carries reader interest through the entire volume. In warmly personal yet highly intellectual terms he details his religious pilgrimage from an orthodox Christian faith into a morass of indeterminate humanistic speculation. "Beyond theology," Ames' idea of God, took on all the objectivity of Alma Mater, Uncle Sam, and Santa Claus. Yet when this brilliant scholar

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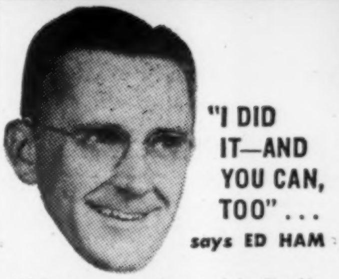

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wrote or spoke on his religious psychologisms his language could "deceive the very elect." With engaging persuasiveness he considerably influenced liberal thought in religious education and in left wing Discipledom. The autobiography is an interesting case study in the evolution of a liberal.

His son, Van Meter Ames, chairman of the department of philosophy in the University of Cincinnati, admits in the foreword, "The last twenty years have seen a reaction against the liberal theological thinking represented by my father, a return to something like the theology he had worked away from."

JAMES DEFOREST MURCH

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GOD AND RUSSIA

I Found God in Soviet Russia, by John Noble (St. Martin's Press, 1959, 192 pp., $2.95), is reviewed by John K. Mickelsen, Minister of Canoga Presbyterian Church, Seneca Falls, New York.

John Noble was arrested, July 1945, by the Russians occupying Dresden, Germany. Though an American citizen, imprisonment, solitary confinement, brutality, and slavery were his lot for more than nine years.

In the month following that of his arrest, after more than nine days on a diet of nothing but water, he prayed, "My will is broken, Thy will be done"; and he was "born again of the Spirit" (p. 43). This is John Noble's message: not only that he found God for himself, but also that other prisoners and slaves of communism are finding Christ, worshiping together, and winning converts to him.

This spiritual autobiography gives strong testimony that the forces of evil will not prevail against Christ's Church. Surely God's people will be preserved to do his will as long as God can give strength to the starving (pp. 44 f., 47, 71), provide food by the hand of the enemy (pp. 49 f.), a Christian cell mate when solitary confinement is ordered (pp. 69 f.), make honesty pay in a slave-labor camp (pp. 81-83), provide a Bible to one who is forbidden any book to read (pp. 89 f.), cause the imprisoned to praise God with hymns (p. 91), keep sub-zero weather from freezing those commanded to be exposed to the elements (pp. 113-116), and give clergymen the fortitude to endure repeated torture because they would not cease holding religious services, expounding Scripture, and performing other religious duties (pp. 118-122). As long as our Lord can make even one church group grow stronger under Communist domination (p. 135), and as long as M.V.D. men desire to read the Bible (p. 167), so long will his Church prosper, even behind barbed wire.

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This book also mentions the fidelity and vitality of such varied groups as Jehovah's Witnesses (p. 142), Jews (pp. 108-110), Mormons (p. 141), and Moslems (pp. 40f.).

JOHN K. MICKELSEN

PORTRAIT OF PAUL

The Adequate Man, by Paul S. Rees (Revell, 1959, 127 pp., $2), is reviewed by John R. Richardson, Minister of Westminster Presbyterian Church, Atlanta, Georgia.

Dr. Alexander Whyte once declared that it was his practice to examine a commentary on Romans to see if the author knew how to deal with the seventh chapter. If he gave the right interpretation there, Dr. Whyte bought the book. If the author failed to be adept in the exposition of this chapter, Dr. Whyte would leave it in the bookstore. In a similar manner, this reviewer has examined commentaries on Philippians. If the author does a good job on the second chapter, he is willing to invest in the book. If not, he will leave it for someone else.

It so happens that in this volume, which is an exposition of Philippians, the author comes through in a fine way. He does not yield the deity of Christ to the so-called "kenotic theory." Dr. Rees raises this pertinent question: "How far did this self-renunciation go, this 'self-disglorification,' to use the extraordinary phrase of P. T. Forsyth? To his deity? Did he empty himself of that? No, how could he if this indeed is his 'nature'?"

The author has sought in this essay in exposition not only to make this letter more understandable, but more lovable. He indicates this when he writes, "The light we must have; if, in addition, we can have the lure, so much the better." This epistle, says the author, is a

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remarkable self-portrait of the apostle who wrote it, and it is for this reason he has presented this work as author-centered rather than text-centered.

With fondness for alliteration, Dr. Rees has divided the book into five chapters as follows: *1.* The Art of the Heart; 2. The Affectionate Man; 3. The Alert Man; *4.* The Aspiring Man; 5. The Adequate Man.

Dr. Rees has succeeded remarkably well in giving us a commentary that is a genuine delight to read. Anyone who follows his pen will come to the conclusion that in Philippians we see the greatest of humans and the warmest of his letters. From the salutation to the benediction, the reader's heart is made to glow. John R. Richardson

FORENSIC CHRISTIANITY

The Fulfillment of Life, by Owen M. Weatherly (John Knox Press, 1959, 158 pp., $3), is reviewed by C. Adrian Heaton, President of California Baptist Theological Seminary, Covina, California.

Pulling-oneself-up-by-one's-boot-straps idealism has distorted the Christian faith for some. Emphasis on the grace of God to the neglect of human responsibility has led others to antinomianism. ("Let's sin that grace may abound.") Owen M. Weatherly in *The Fulfillment of Life* gives the corrective of both these errors. As he treats the forensic aspects of Christian living, he is well aware of the divine initiative and realistic human responsibility.

We live in a lawful universe. There are laws covering spiritual matters that are just as inexorable as those in the physical world. Fulfillment of life for man comes only by receiving the grace and power of God to be obedient to these laws. Here is man's true freedom.

Dr. Weatherly, pastor of the First Baptist Church of Philadelphia, devotes separate chapters to each of the following laws: Truth, Kindness, Faith, Liberty, Sin, Righteousness, Spirit, Love, and Harvest. The chapters on the Holy Spirit and Love are among the best. The book is written in an almost deceptively simple style, but behind its clear affirmations are solid theological and philosophic foundations.

Commenting on our misunderstanding of the role of the Holy Spirit, the author says, "By some unhappy means, far too many of us have come to think of the spirit as being all freedom and no order. . . . Holding such a view of the Spirit, many of those who think of themselves

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as being spiritual have instead become morally irresponsible, mentally unstable, unreliable in their behaviour, and totally unrealistic in their approach to the vital issues of life" (p. 119). He goes on to state that, "The freedom which the spirit gives to us is a freedom from the law of sin and death. It is not a freedom from the eternal laws of God" (p. 120).

Contrasting the Christian concept of love with the Hollywood concept, Dr. Weatherly says, "Liberty is a necessary condition of love, but liberty is not the essence of love. There can be no love without liberty, but there can be liberty without love. Love demands freedom, but makes no selfish use of it" (p. 131). Then he cites a beautiful line from T. E. Jessop: "When a man falls in love, he commits himself to a ministry; in religious terms, when a man finds God, he looks for his neighbor, to serve him" (p. 131).

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BIBLE PERSONALITIES

A Galaxy of Saints, by Herbert F. Stevenson (Revell, 1958, 158 pp., $2.50), is reviewed by Eric Edwin Paulson, Minister of Lutheran Free Church.

In his foreword to this volume, Paul S. Rees observes that history has a way of reducing or raising personalities to their proper proportions. This fact makes the study of sacred biography a most rewarding one, and much of the spiritual poverty of the Church today may be attributed to the neglect of such studies. Concerned Christians will therefore welcome the appearance of this book.

In the introduction the author writes, "It is one of the many paradoxes of the Bible that its divine inspiration is attested most convincingly by the fact that it is so human." In his description of some thirty Bible characters the writer seeks to do full justice to their essential humanity. The fresh materials, originality, and incisive interpretations of this volume plainly show painstaking and scholarly research and sound exegesis. Some pages are so replete with significant material that they invite almost continuous underlining. There is much valuable information about Bible personalities.

The author employs the language of the scholar and pedagogue which does not always lend itself to attractive prose. This fact makes the book less adapted for devotional reading but does not detract from its value as a source book in Bible study. At times the interpretations appear a bit artificial due in part to a tendency to attribute to some characters a subtlety of reasoning and spiritual insight hardly warranted by the context. However, this book should prove to be a distinct aid to pastors and teachers who seek to deepen the spiritual insights of their hearers. It merits more than a casual reading, for its rich content will not be readily grasped apart from careful and dedicated study.

ERIC EDWIN PAULSON

INTERPRETING THE SCROLLS

Biblical Exegesis in the Qumran Texts, by F. F. Bruce (Eerdmans, 1959, 82 pp., $2.50), is reviewed by Edward J. Young, Professor of Old Testament, Westminster Theological Seminary.

Is there anything more to be said about the Dead Sea Scrolls? Judging by the number of books that have appeared, one might conclude there is little more to be said. Many books have been published dealing with what we may call the story of the scrolls. Here, however, is a book that devotes itself to the study of the contents of the scrolls.

Among the works which treated of the story of the scrolls, it is questionable whether any surpassed Bruce's *Second Thoughts on the Dead Sea Scrolls* (Eerdmans, 1956). Equally valuable, but of a different nature, is the present work which is no mere introduction but an extremely interesting discussion of the question contained in the title.

The interpretation found in the Qumran commentaries, Professor Bruce tells us, may be subsumed under the designation *pesher,* that is "an interpretation

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which passes the power of ordinary wisdom to attain" (p. 8). That which is to be interpreted, however, is no ordinary problem, but a divine mystery. Until the divine mystery and the interpretation are brought together, the divine communication cannot properly be understood. It is this principle which underlies the Qumran commentaries. Not until the two parts of the revelation are brought together is its meaning made plain. The Teacher of Righteousness was given the key to unlock the mysteries, and not until he did so were they made plain.

The biblical books, as treated by the Qumran commentaries, are made to apply to new historical situations, namely, the time in which the commentaries are written—the last generations, as the writers thought, of the present age. Such are some of the ideas presented by the author in his first chapter, and the remainder of the book is just as stimulating. The whole work exhibits sobriety of judgment and usefulness of statement. It is a safe and helpful guide in the interpretation of the scrolls, and is a book to be kept for reference in connection with further study. EDWARD J. YOUNG

THE AIM OF PREACHING

Royal Sacrament: The Preacher and his Message, by Ronald A. Ward (Marshall, Morgan and Scott, 12s. 6d), is reviewed by Frank Houghton, Bishop of St. Marks, Warwicks.

Yet another book on preaching? This one is sufficiently unusual to justify its production. The author must first justify his title, for not everyone would agree that preaching is a sacrament. The argument, in brief, is that "the ultimate aim of preaching is to give Christ. He is offered in words; He may be received in Person. Thus preaching is a sacrament" (p. 22). Whether very much is gained by refusing to limit the use of the word "sacrament" to "Baptism and the Supper of the Lord" (Anglican Article XXV) may appear doubtful. Would not the purpose behind this provocative title be attained by using the adjective "sacramental" in its well attested wider sense without departing from the more usual nomenclature—that we are called to the "ministry of the Word *and* Sacraments?" But it would be a pity if irritation with the title hindered the careful reading of a book which is full of suggestive hints to the preacher. There are not a few Scriptures which are illuminated by his exegesis—though it must be added that some of us whose minds move more

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slowly may at times wonder how he has leaped to most helpful ideas which are certainly not on the surface of the text (e.g., pp. 99, 100). But one's heart cannot but warm to one who regards the preacher as a prophet whose aim (to quote Bishop Anders Nygren) "is not to teach certain abstract truths about God, but to announce a way to God" (p. 29), while at the same time affirming that "there is a certain theological deposit or background, or should be, in the mind of every preacher" (p. 33). "I find it hard to conceive of a converted man (and no unconverted man should ever ascend a pulpit) without a love of the great doctrines" (p. 34). Chapters on "The Preacher and his Greek Testament," "The Preacher and his General Literature," "The Preacher and his Daily Life," show how all these may provide both themes and illustrations for the preacher's message. In his final chapter he argues with cogency and warmth for the necessity of staffing theological colleges with "authentic men of God, men who even when immersed in knowledge yet live by faith" (p. 182). His epilogue —not too long to quote, but yet unquoted because the reviewer wants the reader to be tempted to turn first to the last page! —is a fair statement in the author's purpose in writing "Royal Sacrament."

FRANK HOUGHTON

DEFENDING THE FAITH

The Case for Orthodox Theology, by E. J. Carnell (Westminster Press, 1959, 162 pp., $3.50), is reviewed by Philip E. Hughes, Editor of *The Churchman* (London).

The author of this volume very rightly begins by defining what he means by "orthodoxy": it is, he says, "that branch of Christendom which limits the ground of religious authority to the Bible"; and his purpose is a laudable one, namely, "to state and defend the orthodox faith," convinced as he is that the Reformed faith is "the most consistent expression of orthodoxy" (a conviction which we share). This being so, it is regrettable that he does not make a better showing; for, to be honest, this is a disappointing book, deficient in argumentation and overweighted with quotations from the writings of conservative theologians of the past. To produce quotations, excellent though they may be, is not the same thing as to present a complete case, but only to show that one has a theological ancestry.

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God's covenant relation with His people; also with his assertion that all faith, so far from being "a leap of the will or a risk of the intellect," rests on authority. But it is surprising to find faith defined as "the capacity of belief or trust." Man has a capacity of faith, and belief and trust are themselves synonyms of faith. What justification is there for describing faith as "a capacity"? It seems to us also particularly unfortunate in a work of this nature to turn to the fairy-tale of Cinderella for an example of the belief in the ultimate and complete triumph of goodness!

The author rightly says that "the written Word is the locus of confrontation with the Living Word"; but to add that, "if we extend this locus, we have no criterion by which to test for error," is not proof or vindication of the authority of the written Word. Again, does it really follow that, since "the apostles were commissioned to take the gospel to all nations," the only way in which this could be done was "by the medium of inspired documents?"

Having clearly and commendably stated that, "unless we perceive that Christ satisfied divine justice, we miss the very essence of the gospel," and that "Christ vicariously bore the punishment due to sinners," it is a disappointing anticlimax to find Dr. Carnell proposing an argument on the human level which is not only scarcely analogous, but which, indeed, could be urged as inconsistent with his doctrine of penal satisfaction—namely, that for "right moral conditions" to be restored when one person has violated another's dignity "the offending party must either apologize or repent."

Dr. Carnell devotes must space to the censure of "fundamentalism," which he entertainingly describes as "orthodoxy gone cultic." He also insists, however, that "the mentality of fundamentalism is by no means an exclusive property of orthodoxy," but that "its attitudes are found in *every* branch of Christendom." What are these attitudes? "The quest for negative status, the elevation of minor issues to a place of major importance, the use of social mores as a norm of virtue, the toleration of one's own prejudice but not the prejudice of others, the confusion of the church with a denomination, and the instrument of self-security but not self-criticism."

There is, no doubt, much truth in all this; but after having completed the book the reader is still left somewhat uncertain and asking, "What, after all, is *the case* for orthodox theology?"

PHILIP E. HUGHES

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